

INDIANA CONFERENCE
OF THE
METHODIST CHURCH

1832-1956

HERBERT L. HELLER

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INDIANA CONFERENCE
OF THE
METHODIST CHURCH

1832-1956



By

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Under the Auspices
of the

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PREFACE

The history of the Indiana Conference of the Methodist Church parallels the history of the state as it covers the years from 1800 to the present day. The author has used as a principal source of data the Annual Minutes of the Indiana Conference and by so doing has provided a story of the growth of Methodism in Indiana as seen through the eyes of the members of the Annual Conferences.

The author was extended many courtesies by the librarians at Indiana University, DePauw University, the Indiana State Library and the Library at Greencastle, Indiana. Dr. Worth Tippy, the Director of Archives at DePauw University, and Miss Eleanore Cammack, the Archivist, were particularly helpful in making available the many materials of this Archives to the writer.

Dr. Sumner Martin, chairman of the Historical Society of the Indiana Conference, provided many services through the facilities of his office in making possible the collection of materials for this volume and gave generously of his time and work in assisting the author. The original manuscript was read by Dr. Heber P. Walker, whose many editorial suggestions aided in the completion of the writing of the book.

The author spent a year and a half in research in preparation for writing. This research took him into over two hundred churches of the Conference. From his visitation to these churches he accumulated a large number of local church histories and church records from which information concerning the history of the Conference was gleaned. He would like to thank the many Methodist ministers who so graciously loaned him these materials from which historical data was copied. In many communities Methodist laymen assisted in this work by collecting and furnishing information concerning the local or county churches. Of special help in this work were Mrs. Frank Curry, of Ellettsville, and Mrs. Herbert Thompson, of Versailles. Others who helped by the loan of materials include Dr. James B. Maple, Sullivan; Mrs. James Sipple, Cloverdale; Mrs. Belle D. Stepleton, Vevay; Mrs. Winters, Fairfield; Mrs. Bessie Swartz, Prather; Mr. Ralph Olmstead, Evansville; Mrs. G. Logan Dellinger, Jeffersonville;

Mr. Virgil Davis, Brookville; Mrs. Chitwood, Kent; Mr. Joseph Iglehart, Evansville; Mrs. R. A. Ranck, Connersville; Mrs. E. G. Bottorff, Jeffersonville; Mrs. Beulah Gray, Petersburg; Mrs. Clara Evans, Hatfield; Col. Wm. S. Dow, Madison; Mr. Oscar Osterlage, Vincennes; Miss Esther Smith, Jeffersonville; Mrs. John Miller, Connersville; Mrs. Ray Winters, Brownsville; Mrs. T. H. Russell, Milton; Mrs. Anna Nichols, Merom; Mrs. Franklin, Stinesville; Mrs. Mary I. Yokel, Stringtown; Mrs. Wm. H. Forsythe, Grandview; Mrs. William Gosney, Edinburg; Misses Rose, Ruth and Dorothy Robertson, Deputy, and Mrs. Shoots of Kent. The author was helped in the preparation of manuscripts on Methodist organizations by several of the ministers of the Conference and a special kindness was done by Mr. Henry Meyer, of Evansville, who translated into English the history of the Central Conference of the German Methodist Church.

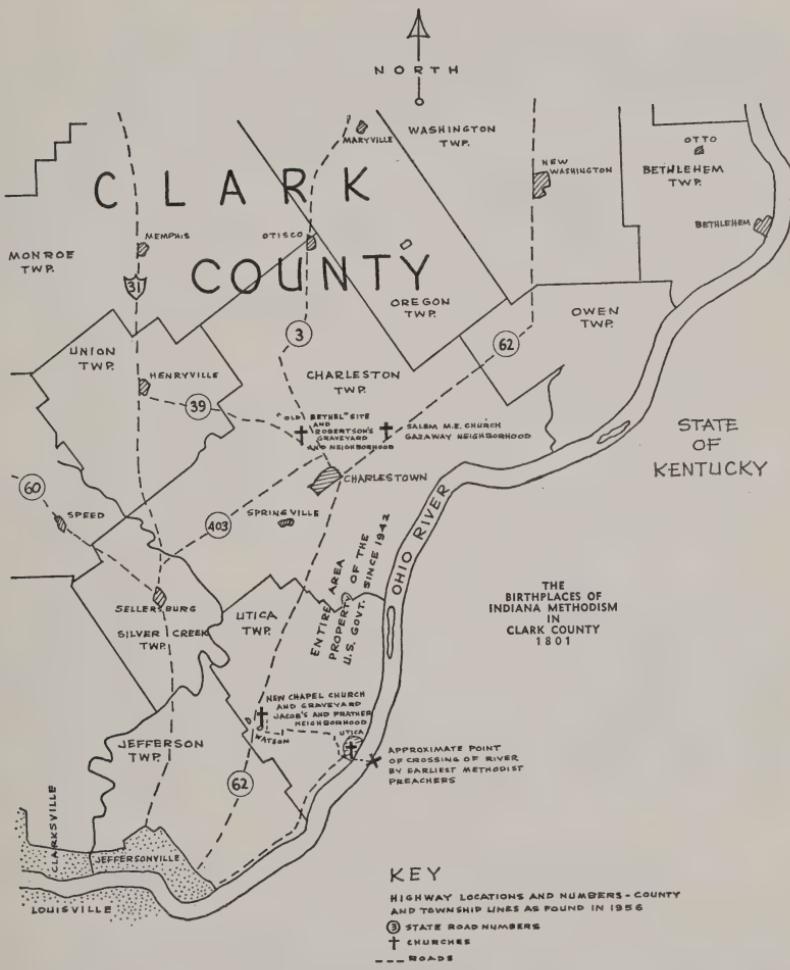
About one hundred local church histories were copied and duplicated in the process of the research. These materials were placed in the Archives at DePauw University and the State Library as well as being returned to members of the local churches for preservation. These histories should greatly benefit the future historians in writing on Methodism.

An expression of appreciation is also due my wife, Evelyn Crim Heller, whose patient help in correcting the original manuscript made possible this book. A final thanks is given to the members of the Historical Society of the Indiana Conference, whose unswerving confidence and enthusiasm gave the author encouragement in the completion of his work.

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CHAPTER I

Beginnings and Backgrounds of Methodism in Indiana

A general and primary purpose of any Protestant denomination is to assist its members to achieve "a Christian way of life." In testimony to this fact the author submits the history of the Indiana Conference of the Methodist Church. This is a story of ignorance, selfishness, narrowness and petty politics; but much more it is a picture of faith in Methodism as the means of achieving a Christian way of life, a love of God and fellowman, a fight against evil ways of man and society and a deep devotion to a Church.

• • • • •

"As early as 1793 there was a preaching-place about one mile from Utica, which is a few miles above Louisville, on the Indiana shore, where Judge Prather, William Farquar and John Bate held their membership. This place was included in the Salt River Circuit."

So said Rev. A. H. Redford, D.D., in 1870 in his book *Methodism in Kentucky*. In 1793 Jacob Lurton and James Ward were appointed to the Salt River Circuit in Kentucky, and Francis Poythress was the Presiding Elder of the Kentucky District. If Rev. Redford's statement is true, one of these three men may have been the first person to carry the Methodist gospel into Indiana.

The Western Conference 1800-1811

In 1801 two exhorters, Samuel Parker and Edward Talbott, crossed the Ohio River from Kentucky and visited Springville, Clark County. Near this settlement, now long gone, were several families of Methodist faith living in scattered neighborhoods. Four or five miles north was the Robertson neighborhood and the log home of Nathan Robertson; a like distance northeast was the Gazaway neighborhood; and to the south a similar distance was the Jacobs and Prather neighborhood.

Three miles southeast of this was the river settlement of Utica and near it a neighborhood centered around the Jacob and John Grismore families of German descent. Many historians have probed into the beginnings of Methodism in this small section of Clark County and we are indebted to Rev. J. E. Murr of New Albany, Roscoe R. Leak and others for their persistent interest and effort to unearth the historical facts. They were aided in their search by handwritten accounts handed down by the descendants of many of the pioneer families of these early neighborhoods.

The beginnings of Methodism in Indiana are traced from the visit of Parker and Talbott in 1801 to Springville, Clark County. Here, some say, they held a two-day revival—the exact time of the year is unknown, but upon returning to Kentucky they reported their results to Rev. William McKendree, the Presiding Elder of the district, who, in that same year, came across the river to preach in these neighborhoods. Rev. G. K. Hester, writing in 1851, says that Andrew Mitchell, who lived across the road from Gazaway's, went to the river and brought the Elder across in a dugout or "joboat" and took him through the timber to the Gazaway home. Rev. Murr in a later article says it was a Mr. Robinett from the Gazaway neighborhood who thus assisted Rev. McKendree. The accounts differ in regard to the sequence of the ensuing preachings, but it is apparent that Rev. McKendree preached the evening of the day of his arrival at the Gazaway cabin and "by arrangement" then preached at Nathan Robertson's the next morning. On his return to the river that afternoon he then met with the families in the Jacobs' neighborhood. In each of these instances he organized a Methodist class and appointed a class leader. Thus these three neighborhoods fathered the beginnings of Methodism in Indiana. Gazaway's class subsequently built a church known as the Buckeye Church, as it was made of logs from the buckeye trees nearby. Later this church was called the Gazaway Church and then officially—to this day—the Salem Church. The church and congregation at Robertson's was called the Bethel Meeting House. The church and congregation in the Jacobs neighborhood was first called the Jacobs Meeting House and then the New Chapel Meeting House, by which name it is known today, except that the "Meeting House" is replaced by "Church."

The classes at these three neighborhoods were formed with the understanding that they would have the infrequent visita-

tions of the preachers of the Salt River District of the Western Conference. The first of these itinerants to visit these classes were Benjamin Lakin and Ralph Lotspeich, who travelled this district in 1802. Benjamin Lakin in his journals shows that he was in this region in 1803, as this excerpt tells:

“Sat. and Sund. (April) 9 and 10 (1803), Preached in the Ilinois (Illinois) grant with some liberty, on Sund. Morning. I felt God to be with me here in this wilderness, we had near 30 communicants and a melting time. This place has for some time lain on my mind. I had thoughts of taking it into the circuit. (Which we have since done, there is a prospect of good being done. Some have been converted and others are under good impressions).”

The Clark's Grant was oftentimes called Illinois Grant. If Rev. Lakin had had these places on his mind for some time it would appear that he had at least visited them the preceding year, 1802.

The Salt River Circuit, shown in 1805 as the Salt River and Shelby Circuit, included this area of Indiana until 1807. In 1803 Adj't McGuire was the itinerant; in 1804 Benjamin Lakin and Peter Cartwright travelled the circuit; in 1805 it was handled by Asa Shinn, David Young, and Moses Ashworth, having been enlarged this year; in 1806 the preacher was Frederick Hood. With the formation of the Silver Creek Circuit, wholly composed of preaching places in Indiana, Moses Ashworth was the itinerant. This was in 1807.

The exact details of the construction of the first Methodist “meeting house” in Indiana is a debatable point. The history of the New Chapel Church states that a log church was built in 1804, and that it stood on the corner of the Jacobs farm. It was said to have been built of round logs; it was 18 feet wide by 22 feet long, had a wooden chimney and a clapboard roof, and that it was raised, according to the custom of the time, by voluntary labor, and it cost the people \$25. Another account says it was built in 1807. The probability that it was built this early is strengthened by the statement of the above details. Here a second log church was built in 1811. A third house, this time of brick, was built in 1836 and then replaced in 1884 by the present structure. The present church has a stone plaque embedded in the tower in which is carved the dates 1806—1884.

In the same year, 1804, late in autumn, a "log church 20 by 18 feet was erected at Gazaway's", but unfortunately it was accidentally burned before it was roofed. The present church has two dates on a sign over the door—1809 and 1864. Members of the church presume the first date is that of the construction of the Buckeye Church, and the latter date that of the erection of the present frame structure.

The Robertson's log church called Bethel Meeting House was built on an elevated spot near the residence of Nathan Robertson. This was a hewed log structure, 20 by 30 feet in size, made of poplar logs, clapboard roof, and puncheon floor. Pews and pulpit were also made of puncheon boards, which were split from yellow poplar trees and hewed to a fairly uniform thickness. No provision for heating the log church was made at first, and it was first warmed by bringing beds of coals in kettles into the church from nearby bonfires. Of the three churches, Bethel Meeting House is the only original structure remaining today. It was abandoned as a church in 1857 after which it was used for other purposes but was recovered by the Indiana Conference in 1903 and rebuilt on its original site and was subsequently moved and restored on a sheltered site in Charlestown in 1925. Then following a period of neglect and non-use, it was completely rebuilt, restored with the most scientific care for future preservation and use on the campus of DePauw University in 1954. Pictures of the building on these different sites are shown elsewhere in this book.

In trying to determine the earliest of the classes and churches in Indiana, the Utica Church should not be overlooked. The history of this church relates that the first church was built out of a flatboat torn to pieces and remade into a shanty type structure. It was situated on Fourth Street in Utica but the date this church existed is not known. Utica was laid out as a town in 1814, but it is evident from the many references to this settlement that it was known to river travelers many years earlier. It would seem unusual for the Methodist preachers to have crossed the Ohio River at this spot and not have rendered service to them; although it is possible that on these occasions the people attended the services a few miles away at New Chapel.

Methodist preaching was held in other Clark County neighborhoods and communities soon after the classes were formed in the three older neighborhoods. Methodism began in Jeffersonville in 1807 and also in Old Salem, now on Willy's Circuit,

to the northwest of New Albany. Charlestown appears in the records for the first time in 1809 and Corydon in 1812.

The records of the earliest Quarterly Meetings held on Silver Creek Circuit do not exist but the record book beginning with the quarterly Conference of August 5-8, 1808, remains. At this meeting were "Jeremiah Stillwell, James Garner, Thomas Allen, and John Evin, Deacons; Jess Rowland, licensed preacher; Amos Chitwood, and Nathaniel Parker, exhorters; William Bullock and Basil Prather, Stewards; and Dephaniah Robertson, Samuel Bullock, William Lockheart, Evin Thomas, Salathiel Newman, Edward Jacobs, Davis Floyd, and George Crutchfield, class leaders."

The records were signed by Josiah Crawford who was assigned to the Salt River Circuit in 1808 as itinerant, and by William Burke as the Presiding Elder. The following year James Ward was the Presiding Elder. The pictures of the various certificates shown in this book are those of Amos Chitwood, who had settled a few miles below Madison.

During the period of years from 1811 to 1818 these Quarterly Conferences were held at Bethel, Salem, Jacobs, and Ebenezer Meeting Houses. Routine business occupied the time of the members of these conferences except for their dealing with the cases of complaints against certain members of the classes. Sally Bloom complained that Thomas Stilwell had not paid her for her work and that he had publicly called her a liar . . . and a mean, trifling girl. Susanna Prather was charged with immoral language by Ruth Blizzard, and John Lemaster alleged that Stephen Beaman had sold him a mare "which was not his own." In these cases all three defendants were expelled from the church.

Altogether seven classes or societies are mentioned as being formed in this area of Indiana between 1801 and 1812, but it must be understood that other preaching places existed in this region. The seven mentioned are those which remain alive today and about which historical information is available.

Methodism also entered Indiana from the southeast along the White Water River. This area was rather densely settled by 1805 and in that year several Methodists sent a petition to John Sale, the Presiding Elder of the Ohio District of the Western Conference, asking that a preacher be sent to them. In response, Joseph Oglesby came to this area to form a new circuit west of the Great Miami River in 1806. His account of his initial trip through this region on which he formed a circuit

tells of his starting at the home of Moses Crume near Hamilton, Ohio, and working his way to the northwest to the settlement just south of Richmond, Indiana, known as the "Kentucky settlement." Here he formed the first class in Indiana. The class was small as the settlement contained a predominance of Baptists. From here he proceeded south down the White Water River to McCarty's, seven miles above the Indiana-OHio line. From here he went almost to the mouth of the river to a Mr. Thomas' where another class was formed. This class eventually built a meeting house at Elizabethtown, Ohio. The Methodist Church at Elizabethtown, Ohio, has been the one church outside the limits of Indiana that was in the Indiana Conference for years. From here Oglesby proceeded southwest down the Ohio River a few miles to Lawrenceburg where another class was formed. Back-tracking up the river he then went north on the Miami River to his place of starting. This information is provided by Joseph Oglesby in a letter to Allen Wiley and printed in the *Western Christian Advocate* in 1845. However, a close scrutiny of the appointments of preachers to the various circuits of the Western Conference during these early years shows that Oglesby and Sale were on the Miami Circuit only during the year, 1803. It is quite likely the records of the Conference are, in this case, the more accurate, and the forming of the classes or at least the first Methodist preaching in Lawrenceburg and the other points on the new circuit can be fixed more accurately by the earlier date. A history of the "Old Lawrenceburg Circuit, Ind. 1802 and 1803" is quoted in the Lawrenceburg Church records by Rev. G. P. Jenkins, who was writing in 1885. He says the first society in this vicinity was organized by Elijah Sparks in 1806.

The population of the White Water valley increased tremendously in the decade from 1805 to 1815, and this is reflected in the increase in membership of the White Water Circuit during these years. In 1816 there were 409 members, an increase of 423 over the first year's membership. Silver Creek Circuit had 566 members in 1816, with an increase of 378 over the first year's membership. The difference in increase in membership in this period of years between these two areas is more significant when it is recognized that the White Water Circuit was divided in 1812 with the lower portion falling within a newly formed Lawrenceburg Circuit.

Many new classes and societies were formed in the White Water Circuit in these years, but we have knowledge of the history of only a few of them. Boston was started in 1810 and

Brownsville had been formed as a class almost immediately following the coming of people to the settlement in 1806. Bloomington Grove, north of Brookville, was started in 1814. In southern Wayne County a lovely, rural church named Doddridge Chapel has thrived since 1814. Many other churches started in this period of years no longer exist.

A third general area of southern Indiana in which Methodist churches were started in this early day is that region extending southwest from Lawrenceburg along the Ohio River to Madison. All of the river towns of this area were settled very early in the history of the state and many of the small rural back-country communities of Switzerland County also had an early origin. The church at Pennington, Switzerland County, was formed in 1807; one at Madison in 1812 and one at Vevay in 1814. Rising Sun's Methodism began in 1815, and also in this year at Fairview, Switzerland County, Methodism appeared. Although we have no recorded history to prove the fact, it seems possible that Methodist preaching was held down-river from the Falls of the Ohio at the scattered settlements of Harrison County at this early period. A local history states that Rev. James Armstrong settled near Lanesville in 1800 and conducted services in this area.

The fourth general area of the state in which Methodist churches were started in the territorial days was at Vincennes and south along the Wabash River. It seems the first organization in this region was started in 1808 by Rev. Peter Cartwright, who visited in the Busroe settlement above Vincennes in that year. In this community were the members of a religious sect called the Shakers with whom the Methodists held opposite points of view on most matters of doctrine and church polity. Rev. Cartwright tells of his bout with the Shakers and the founding of the early Methodist society at Busroe in this way:

". . . I will here state a case which occurred at an early day in the state of Indiana, at a settlement called Busroe. Many of the early emigrants to that settlement were Methodists, Baptists, and Cumberland Presbyterians. The Shaker priests, all apostates from the Baptists and Cumberland Presbyterians, went over among them. Many of them I was personally acquainted with, and had given them letters when they moved from Kentucky to that new country. There were then no Methodist circuit preachers in that region.

There was an old brother Collins, a local preacher, who withstood these Shakers, and in private combat he was a full match for any of them, but he was not eloquent in public debate, and hence the Shaker priests overcame my old brother, and by scores swept members of different churches away from their steadfastness into the muddy pool of Shakerism.

The few who remained steadfast sent to Kentucky for me, praying me to come and help them. I sent an appointment, with an invitation to meet any or all of the Shaker priests in public debate; but instead of meeting me, they appointed a meeting in opposition, and warned the believers, as they called them, to keep away from my meeting; but from our former acquaintance and intimate friendship, many of them came to hear me. I preached to a vast crowd for about three hours, and I verily believe God helped me. The very foundations of every Shaker present were shaken from under him. They then besought me to go to the Shaker meeting that night. I went, and when I got there we had a great crowd. I proposed to them to have a debate, and they dared not refuse me. The terms were these: A local preacher I had with me was to open the debate; then one or all of their preachers, if they chose, were to follow, and I was to bring up the rear. My preacher opened the debate by merely stating the points of difference. Mr. Brayelton followed, and, instead of argument, he turned everything into abuse and insulting slander. Then he closed, and Mr. Gill arose, but, instead of argument, he uttered a few words of personal abuse, and then called on all the Shakers to meet him a few minutes in the yard, talk a little, and then disperse.

Our debate was out in the open air, at the end of a cabin. I rose, called them to order, and stated that it was fairly agreed by these Shaker priests that I should bring up the rear, or close the argument. I stated that it was cowardly to run; that if I was the devil himself, and they were right, I could not hurt them. I got the most of them to take their seats and hear me. Mr. Gill gathered a little band, and he and they left. They had told the people in the

day that if I continued to oppose them, God would make an example of me, and send fire from heaven and consume me. When I rose to reply I felt a divine sense of the approbation of God, and that he would give me success.

I addressed the multitude about three hours, and when I closed my argument I opened the door of the Church, and invited all that would renounce Shakerism to come and give me their hand. Forty-seven came forward, and then and there openly renounced the dreadful delusion. The next day I followed those that fled: and the next day I went from cabin to cabin, taking the names of those that returned to the solid foundation of truth, and my number rose to eighty-seven. I then organized them into a regular society, and the next fall had a preacher sent to them. And perhaps this victory may be considered among the first-fruits of Methodism in that part of this new country. This was in 1808. . . ."

In 1808 the Western Conference was reorganized and a new district formed called the Indiana District. This placed the name, Indiana, on the Methodist Church records for the first time. In this year, the Silver Creek and White Water Circuits were the only Indiana Circuits included in this district, but in 1809 the Vincennes Circuit was formed on the west side of the state. The Presiding Elder of the Indiana District was Samuel Parker, who had originally crossed the Ohio River into Indiana in 1801. He was "a tall, slim, awkward man, with large blue eyes and an enormous Roman nose. He had a long chin, which he used in the winter to hold up the blanket which served him in lieu of a greatcoat. A hole was cut in the center of the blanket large enough to let his small head through, and when it was bitter cold he would hang the fore part of the hole on his chin and bid defiance to wind and cold. . . ." His defiance was in vain, for he died at an early age in 1819.

In 1809 the Vincennes Circuit was formed with Rev. William Winans in charge. This circuit included all the settlements on the Wabash and White Rivers from the Indiana line to the Ohio River. The Vincennes Methodists had been organized some short time before by Rev. Jesse Walker who had traveled the Illinois Circuit, and in one year's time this society was increased from a membership of 43 to 145 by Rev. Winans.

William C. Smith in his *Indiana Miscellany* tells of an incident at the beginning of Rev. Winans ministry:

" . . . General William H. Harrison was Governor of the Territory of Indiana and resided at Vincennes. Young Mr. Winans had an appointment to preach one night, in a small room in town. General Harrison and one other person composed the congregation assembled to hear the young preacher. There was but one candle to give light, and nothing to place that upon. The General held the candle for the young preacher to see to read his hymn and text. Mr. Winans preached faithfully to those two hearers. After this he had no trouble in getting a congregation to preach to. . . ."

Rev. Winans came to Vincennes at a time in the history of Indiana Territory of trouble with the Indians. Governor Harrison was occupied with the problems of a territorial government and the development of local government in the counties thus far formed, but his greatest concern had to do with the acquisition of Indian lands for the United States government and the consequent settling of the land claims of the Indians. Previous treaties with the Indians had secured the sliver of land lying east of the line of the Greenville Treaty of 1795 which ran northeast from opposite the mouth of the Kentucky River in southeastern Indiana, and also the land extending across southern Indiana below a line extending west from Lawrenceburg to about what is now the south boundary of Sullivan County. The last land was obtained by a treaty made in Fort Wayne in 1809 by General Harrison by which the Indians yielded possession and title to an area of western Indiana south of a line running from Montezuma southeast to about Seymour. This treaty was unfavorably received by Tecumseh, the celebrated Indian chief, and in August of 1810 he visited Harrison at Vincennes to protest this latest encroachment of the whites into the Indian hunting grounds. The interview took place in a grove of trees not far from the Governor's mansion; as the Indian chief had objected to it being held on the portico as proposed by the Governor. In the ensuing conversation Governor Harrison remained inflexible and calm but Tecumseh became very aroused and it was thought for a time by the onlookers that the occasion would produce a bloody massacre. The Indian warriors were openly resentful and disturbed. Among the

onlookers was Rev. Winans, who becoming alarmed at the state of affairs is said to have run to the house and procured a gun with which he posted himself at the door, if necessary, to take action. It is not known to what extent this action resulted in calming the feelings of the Indian warriors, but the meeting ended peacefully.

In 1811 the Wabash District of the Western Conference was formed and the Vincennes Circuit divided, with the southern portion south of White River extending to the Ohio River, formed into the Patoka Circuit. This was the last circuit formed in Indiana during the time the Territory was a part of the Western Conference of the Methodist Episcopal Church.

Of the many churches of southwestern Indiana only Vincennes, First Church and the Patoka Methodist Church of the present-day churches date their origins from the days of the Western Conference.

The story of the development of Methodism in Indiana during the days of the Western Conference might give today's readers a false impression of the state of society. Actually extremely primitive conditions existed throughout southern Indiana. Rev. T. A. Goodwin tells about being a boy in Greene County at this early day and how ". . . the Indians would bring turkeys and venison and hams to exchange for meal. Once they camped in the bottom of White River, and a blizzard came with deep snow, and they were likely to freeze. The bucks came and begged us to let their papooses into our cabin to save their lives. All of one end of the cabin was chimney, 18 feet wide. We could haul logs in with a horse and pass out the opposite door. Father let the Indians in, gave them a corner, and hung blankets up for a partition. They had brass kettles, in which they would all sit around the kettle, with knife and spoon, and fish out and eat until filled. We would go to their camp, and find a fire in the middle of the bark tent, Indians lying all about it, smoking. They would have whiskey if it was to be had; but would offer it only to men, never to a woman or boy. When they intended to have a dance they put away their guns and knives, and one Indian was appointed to keep sober. When traveling the women rode astride, and all went in single file. . . ."

Vincennes had been the Territorial capital since 1800 but remained so only till 1813 when it was moved to Corydon. During the territorial period the white people had gradually moved north across the Ohio River not only in the places

mentioned before in the story of Methodist beginnings but also into the other areas, particularly the border counties along the Ohio River southwest of the Falls. However, by 1812 the frontier line extended east from Vincennes to Jefferson County and white penetrations north of this were indeed isolated and scattered settlements, with the exception of the area of the White River valley. The census for 1810 showed a population of only 24,526 persons of whom 237 were slaves. The *General Conference Minutes* show about 1150 members in the three Methodist Circuits formed by this date.

From 1812 to 1815 the people of Indiana were looking forward to the attainment of statehood. The prerequisite 60,000 population had been reached by 1815 and steps were taken to bring this about. Only two present-day Methodist Churches were started in the year 1812, Madison and Corydon. This is probably the result of the War of 1812 which placed the entire Indiana frontier on the defensive. Militia companies were formed and 4,160 men were enrolled for this duty. United States ranger companies were employed, each company consisting of one hundred men and a captain. The people were huddled in and around forts or blockhouses located across the chain of counties constituting the second and third tier north from the Ohio River.

No attacks in force were made by the Indians in Indiana during the latter part of the war but in the early months of 1813 the border was kept in a state of terror by the small raiding parties attacking the outlying and unprotected pioneers. Rev. Hester briefly describes such an incident, ". . . In the spring of 1813 another party of Indians came within 9 miles of Charlestown into the neighborhood of Zebulon Collins, and having concealed themselves behind a bank of Silver Creek shot into the house of Mr. Huffman, killed the old gentleman, and shot a ball through his wife,—supposed to be mortal, but she finally recovered. They took his grandson prisoner, who was about 9 years old, kept him some 9 years. . . ." In another instance, ". . . Mr. Perry about dark attempted to carry an express into the settlement of Charlestown; in passing down Silver Creek about a mile and a half he came across seven Indians. They ran him in the bottoms of Silver Creek, across gullies and timber and shot at him. It was with the utmost effort he made his way back to the fort. . . ."

The effect of this kind of experience upon the itinerant Methodist preachers can be imagined. Mr. Hester says, "Our traveling preachers continued to travel sometime after these Indian disturbances prevailed, being guarded on different occasions to their appointments. At last they gave up their regular work and left the country. I recollect of attending an appointment for a quarterly meeting, and that too within five miles of Charlestown; where there was neither presiding elder, circuit preacher, nor people except those who went with me. . . ."

The Western Conference was divided in 1812 and in the following years the Indiana circuits were placed in other conferences. The story to this point has described the development of the Methodist Episcopal Church in Indiana during its first decade. To better understand how this came about it is necessary to look back at the earlier history of this denomination in this country.

* * * * *

Methodism dates its origin in the United States from December 24, 1784, when about sixty preachers met at Lovely Lane Chapel in Baltimore in the "Christmas Conference." This conference gave birth to the Methodist Episcopal Church. Present at this conference were Dr. Thomas Coke, Francis Asbury, John Dickins, Richard Whatcoat and other pioneer Methodist preachers. The Conference adopted a resolution of Rev. Dickins naming the new church and adopting Articles of Religion and Sunday Service." These had been prepared by John Wesley. The establishment of a school was approved. (Later this school was called Cokesbury College—after Coke and Asbury.) Francis Asbury and Thomas Coke were elected "superintendents." Asbury was subsequently ordained deacon—then elder and then superintendent. Twelve other preachers were elected and ordained as elders. A program of expansion of the Church was outlined. Then the preachers separated and went their ways in carrying the words of Wesley about the country.

This same year General George Rogers Clark laid out the land of the town of Clarksville, Indiana. Congress had donated a grant of land for Clark and his men in appreciation of their capture of Vincennes from the British in 1781 near the end of the Revolutionary War. Clark's Grant, sometimes referred

to as the "Illinois Grant," was 150,000 acres of land lying north of the Falls of the Ohio River in Indiana.

Among Clark's men were Lieutenant James Robertson and Henry Prather, both of whom were given land for their services. In 1789 land was deeded to Basil Prather and in 1804 to John Bottorff. These are family names long established in the earliest of the Methodist families that crossed the river to settle in the Grant and later to begin Methodist churches.

In 1787 the area north of the Ohio River in the western part of the new nation was provided a government by the passage of the Ordinance of 1787 by Congress. This area was called the Northwest Territory, and included most of what now lies within the states of Ohio, Indiana, Illinois, Wisconsin, Michigan and part of Minnesota. The national government had passed a land ordinance in 1785 to help the pioneers purchase the land in this new area and after this the move westward began. However, during the following decade the westward migration of Americans was made difficult, and appreciably slowed, by the hostile attitude and actions of the Indians who resented the white men encroaching upon their hunting grounds. However, Kentucky, which was somewhat protected from Indian raids by the Ohio River, and was a greater distance from the villages of the Indians in northern Ohio, northern Indiana and New York, was immediately settled by people moving westward over the mountains.

During the 1790's people in great numbers were on the move over the mountains, following the Wilderness Road and Boone's trail through the gaps and down the narrow valleys of the Appalachian Mountains into southern and central Kentucky. Among these people were Methodist circuit riders and others of the Methodist faith. In 1896 the General Conference of the Methodist Episcopal Church divided the entire country into six conferences. All of the land west of the Appalachian Mountains was called the Western Conference. However, this name was not used in the Minutes of the General Conference until 1800, and the western territory to this time was merely designated as the Kentucky District or Conference.

In 1800 the Kentucky District embraced nine circuits manned by fourteen preachers and one Presiding Elder, William McKendree. None of these circuits extended into

Indiana before the turn of the century but immediately after that some preaching places in Clark's Grant were included in the Salt River and Shelby circuits of the Kentucky District.

In Kentucky in 1800 there began a great revival which spread all over the western country, more than doubling the membership of the Western Conference and also increasing the numbers of local and traveling preachers. This in turn led to the Methodist gospel being carried into new and untouched communities. This remarkable revival was held on the Hinkstone Circuit in Kentucky and the meetings lasted from a Friday until the following Monday, almost constant preaching and exhorting. Great crowds were in attendance and the following week it was continued on the Lexington Circuit and from there the enthusiasm spread to the remaining circuits. It may have been the zeal engendered by this revival that resulted in the crossing of the Ohio River by two Methodist preachers that same year of 1801.

By this time Methodist circuits had been formed not only in Kentucky but also in Ohio and Tennessee and Mississippi. Rev. McKendree presided over them all. In 1800 when Indiana was organized as a territory, it was extended west of a line running north from opposite the Mouth of the Kentucky River on the Indiana bank of the Ohio River to Fort Recovery, Ohio, the Greenville Treaty line of 1795, and north of the Ohio River, including most of what are now the states of Indiana, Illinois, Michigan, Wisconsin and part of Minnesota. Except for the settlements in Clark's Grant, Vincennes and Fort Wayne in Indiana and Kaskaskia in Illinois, the territory was a vast forest with few trails and no roads.

The remaining territory east of the Greenville Treaty line was the Northwest Territory until in 1803 Ohio was organized as a state. Indiana Territory was gradually reduced in size in the following nine years; first, by the separation of the state of Ohio in 1803, then by the formation of Michigan Territory in 1805, and finally by the separation of Illinois Territory in 1809. Paralleling this governmental development in the northwest was the expansion of the circuits, districts and conferences of the Methodist Church. In 1801 the Western Conference included a Kentucky District and a Holston District, and the following year a Cumberland Dsitrict. In the Kentucky District was the Salt River and Shelby Circuit to which Benjamin Lakin and Ralph Lotspeich were assigned as itinerants in 1802. In 1803 the Ohio District was formed,

which included the Miami Circuit. Ohio had formerly been included as a circuit in the Pittsburgh District of the Baltimore Conference.

The first organization of Methodism which included preaching places in Indiana was the White Water Circuit of the Ohio District formed in 1806. Thomas Hellums and Sela Paine were assigned to this circuit along the White Water which extended across the Indiana-Ohio line. One year later in 1807 the Silver Creek Circuit was formed in the Kentucky District under the leadership of Moses Ashworth, and this circuit was located entirely within the bounds of Indiana. Both regions had earlier been populated by Methodist families, and preaching in private homes had led to the organization of Methodist classes and societies such that it was possible to form these circuits. The third region of the state, in which a Methodist circuit was formed in 1809, was on the Wabash River and was known as the Vincennes Circuit with William Winans the itinerant. In the meantime in 1808 an Indiana District had been formed in the Western Conference with Samuel Parker as the Presiding Elder. In it were included the two previously organized Indiana circuits, White Water and Silver Creek. In 1810 Enon Circuit was formed (the name means "abundance of waters") with Walter Griffith the assigned preacher. This circuit was renamed Lawrenceburg the next year. In 1811 the lower part of the Vincennes Circuit was divided and the Patoka Circuit was formed of the southern area. It was in the Wabash District of the Western Conference.

The first five years of development of Methodist Circuits in Indiana showed a remarkable growth. White Water Circuit was reported having only 67 members in 1806, but by 1811 there were 843 members. The Silver Creek Circuit started with 188 members and had 555 by 1811. The total membership in Indiana in 1811 was over 2,000.

The Tennessee, Ohio, and Missouri Conferences 1812-1823

In 1812 the Western Conference was divided into the Ohio and Tennessee Conferences, and the Indiana circuits were divided between them. Lawrenceburg and White Water remained in the Ohio Conference and the lower part of the White Water Circuit was set off as the Oxford Circuit with preaching places

in both states. These three circuits were located in the Miami District, and remained under this jurisdiction until 1823. Silver Creek Circuit also remained in the Ohio Conference, Salt River District, but only until 1816. Two other Indiana circuits were formed in the Ohio Conference—Blue River Circuit in Salt River District, in 1815, lay southwest of Silver Creek Circuit. The Vincennes Circuit was attached to the Wabash District of the Tennessee Conference. Patoka Circuit which does not appear in the Minutes in 1812 and 1813 but reappears in the Illinois District of this Conference in 1814.

The present-day churches at Madison and Corydon were formed in 1812, although it appears possible that preachings had been held at both places even earlier. The Vevay Methodist Episcopal Church dates from 1814 as do the two lesser known churches at Blooming Grove and Doddridge Chapel. Today both of these latter churches are beautiful examples of rural churches. Doddridge Chapel rests in a lovely spot in southwestern Wayne County and the church and cemetery are splendid examples of the love and care of a congregation that has held tenaciously to a church life for over 140 years. Blooming Grove Church can be seen standing above the village buildings either approaching from the north or south. It is a perfect example of the rural church with two doors in the front, one for women and one for men. The pews are likewise separated by a wooden partition the height of the backs of pews to keep the sexes separated. The floors are hardwood with the boards placed diagonally. Stoves have been placed on either side of the church about half-way down the length of the building and the pulpit and altar arrangement with a small low rail is a familiar sight in those rural Methodist Churches that have been left relatively untouched in their physical arrangements for almost a century. In 1815 the churches at Rising Sun and Fairview, Switzerland County, were started and on the other side of the state First Church at Princeton began in this year.

Indiana became a state in 1816, and again the Methodist Church in its General Conference altered the arrangements of Conferences in the West. The Indiana circuits were removed from the Tennessee Conference and placed in the Missouri Conference, except for the Lawrenceburg, White Water and Oxford Circuits which remained in the Ohio Conference until 1823. Connersville Circuit formed in 1823 was also in this conference for that one year. When formed in 1812 the

Tennessee Conference included the Vincennes Circuit. Patoka Circuit does not appear in the records again until 1814 when it too was located in this Conference in the Illinois District which had been formed in 1813. The Ohio Conference in 1812 included Lawrenceburg, White Water and Oxford Circuits. The latter only partly extended into Indiana Territory. These circuits were placed in the Miami District and remained under the jurisdiction of this district and conference until 1823. Blue River Circuit in the Ohio Conference, formed in 1815 for one year only, was placed in the Salt River District which lay southwest of Silver Creek Circuit. Indiana circuits were removed from the Tennessee Conference in 1816 and placed in the Missouri Conference except for the Lawrenceburg, White Water and Oxford Circuits which remained until 1823 in the Miami District of the Ohio Conference, and Connersville Circuit, formed in 1823, was also in this Conference and District this one year.

The Missouri Conference in 1816 included the Vincennes, Silver Creek and Patoka Circuits in Indiana. They were placed in the Illinois District and then in the Indiana District of that conference in 1819. Besides these older circuits the Blue River Circuit and a newly formed Harrison Circuit, north of Vincennes Circuit, were also located in Indiana. Madison Circuit was organized in 1818 for the first time.

These were indeed primitive days, and in many cases burying grounds came into existence before a church was built in a certain location. In other cases the first burials in these cemeteries came in the same year the meeting house was erected. This was true of the Mt. Pisgah Meeting House and burying ground in Jefferson County. The first burial there was in the fall of 1818 when a lady by the name of Evans was placed there. Mt. Pisgah was located in the back country with no settlements of any size nearer than Madison almost twenty miles to the east over a rough, winding trail. No modern day undertaker handled the funeral and no expensive casket could be purchased in which to lay Mrs. Evans to rest. Her coffin was provided by cutting down a large walnut tree, splitting the eight foot log carefully in half, and with an ax and an adze hollowing out one half to hold the body. A crude lid was made from the other half of the log. Mrs. Evans was buried near the log church, and her grave was protected by large stones mounted on edge around

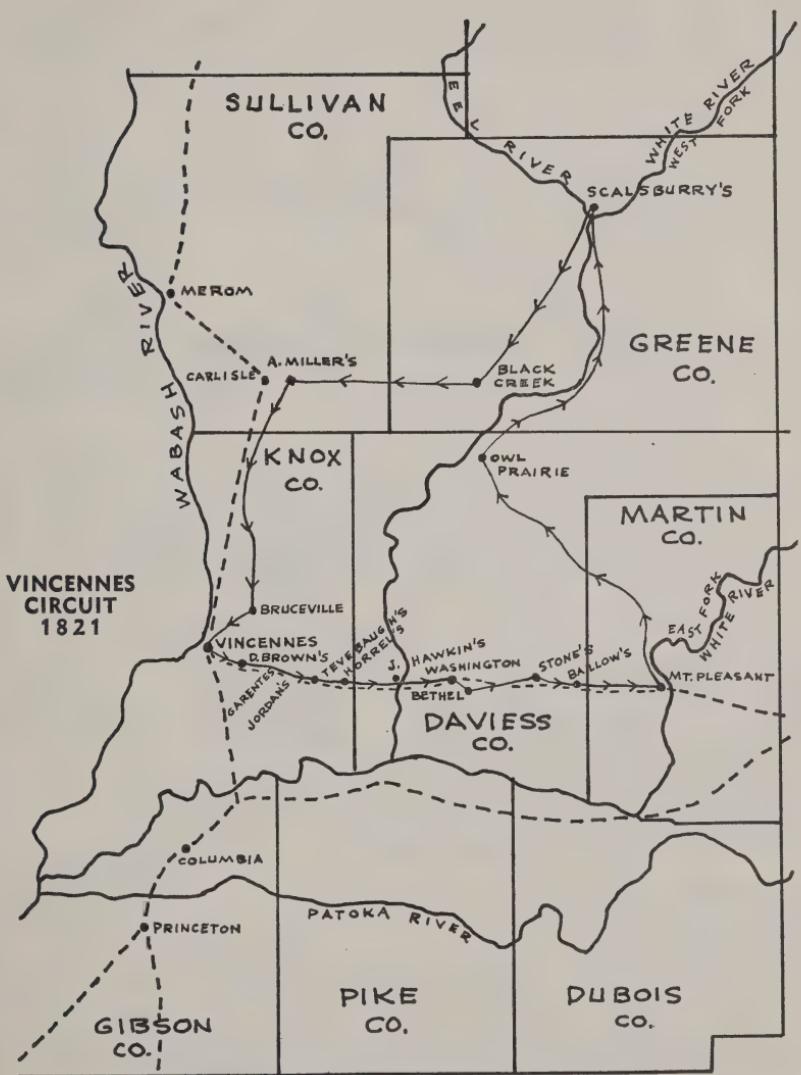
it. One can imagine the ceremony of burial was simple with the few friends and relatives gathering together for the occasion.

The attainment of statehood for Indiana started a movement of people northward in the state. More Indian lands were acquired in the "New Purchase" in 1818 which opened most of the central and northern parts of the state to settlement. The capital was moved from Corydon to Indianapolis. Government, local and state, was gradually established and roads were located between major settlements. The development of society in the Hoosier state is also reflected in the formation of the new circuits of the Methodist Church. In addition to the above-mentioned circuits Little Pidgeon Circuit existed in 1817 and 1818. Indian Creek Circuit also lasted but two years, having been formed in 1818. In 1820 the Corydon Circuit was formed from the Indian Creek Circuit. In this year Charlestown Circuit in Indiana District began, as well as the Bloomington Circuit in the same district. The next year, 1821, Flat Rock Circuit, near Columbus, Honey Creek Circuit near Terre Haute, and Indianapolis Circuit were formed. In 1822 Eel River Circuit had its beginning but it lasted for only two years. Mount Vernon Circuit and Vermillion Circuit, both in the Illinois District of the Missouri Conference, were started in 1822 and 1823 consecutively. There is some question whether Mount Vernon Circuit was located in Indiana or Illinois with no evidence to show which was the case at this time.

The growth in membership of the Methodist Church had kept pace with the increase in the population of the state. Holliday says that Indiana's population in 1820 was 147,178, and that of the Methodists of the state, 4,410. By 1824 a proportionate increase was noted. The increase in Methodist Circuits placed 17 circuits in Indiana by 1824. The Presiding Elder of the Indiana District in 1824 was William Beauchamp who was called the "Demosthenes of the West" because of his remarkable powers of oratory. Holliday says "his voice was remarkably tender with a note of quite indescribable sweetness about it, but in argument, his voice became elevated, and it then assumed a deep and hollow tone, which had a telling effect upon opponents, and on one occasion literally staggered an antagonist who, on attempting to leave the house during the sermon, staggered, and catching the railing, sank into his seat, seemingly overwhelmed."

Rev. John Stewart, a young Methodist itinerant, was married on August 19, 1821, to Miss S. Long. A few days after the marriage they went to Lebanon, Ohio, to the session of the Ohio Conference. Hoping to be assigned to some circuit in Ohio near the relatives of the bride and groom, both were disappointed in being asked to go again to the Missouri Conference. This they did, although he became sick and was delayed a month in recuperating at Mt. Carmel, Illinois. He then went to Cape Girardeau County, Missouri, at McKendree Chapel where the Missouri Conference met. As Indiana Circuits were then in the Missouri Conference he found that he was assigned to the Vincennes Circuit in Indiana District and returned to Indiana. Spending a year on this circuit he and his wife again made plans to return to Ohio, still anticipating an appointment in that state, but it was not to be, for he was assigned to the Madison Circuit. An incident connected with his departure from Vincennes Circuit revealed the problems of transportation in that day. He said, ". . . Myself, wife, infant son, and small packing box stowed away in our gig, behind our famous horse, we bid tried and faithful friends good-by, and started on our long and tedious journey. It proved more tedious than we had anticipated, and in several instances we found ourselves exposed to extreme peril, and but for providential interference should have met with disaster. I shall have only room to record two or three of these. We crossed the east fork of the White River above the falls of Hindustan. The bridge was below the mill, and the bank was very high and steep. To lighten the load I walked and led the horse. When about half way up the hill he stalled and commenced backing. On my right hand was a precipice of fifty feet, and below this a depth of probably fifty feet of water. The terrible plunge seemed to be inevitable. Down and down with increased velocity rolled the gig to the very brink of the precipice. It seemed for a moment that my wife and child were doomed to perish, and no one can fancy the horror of that moment to me. . . . Just on the brink of the precipice the wheel struck an insignificant bank, the horse gathered up and we were saved. . . ."

The Vincennes Circuit that Rev. Stewart traveled is well outlined by him and provides for the present-day reader one of the few accurate accounts of the size, distances and statistics of an early circuit. The drawing of the circuit is shown here, and on another page is a plan of this circuit.





Vincennes Circuit 1821-22

No. of Preaching Place	Neighborhoods where preaching is held, and places to put up at	Places where preaching is held	Times of holding preaching	Hours of preaching	Distance from one preaching to another	No. in Society White & Black
1	Vincennes, D. Bonner	Court-house	Sunday	11	—	15
2	David Brown's	Barackman's	Sunday	3	5	11
3	Rest	Rest	Monday	—	—	(Knox County)
4	George Garret's	Meeting-house	Tuesday	12	3	(Knox County)
5	Thomas Jordan's	Thomas Jordan's	Wednesday	12	3	
6	Tevebaugh's*	Solomon Tebebaugh's	Thursday	12	7	
7	Capt. John Horrel's	School-house	Friday	12	11	
8	Hawkins' Prairie	John Hawkins'	Saturday	12	6	
9	Washington	Bro. Cosby's or Court-house	Sunday	11	3	11
10	Father Wallace's	Bethel	Sunday	3	3	(Davies County)
11	Rest	Rest	Monday	—	—	
12	Father Stone's	Father Stone's	Tuesday	12	9	
13	Ballow's	School-house	Wednesday	12	9	
14	Mt. Pleasant	J. Hatten's	Thursday	12	12	10
15	Meriday's	Meriday's	Friday	12	13	8
16	Dutch Settlement	Mires' & Robertson's	Saturday	12	8	24
17	Owl Prairie	Slenker's	Sunday	12	12	14
18	Rest	Rest	Monday	—	—	—
19	Mouth of Eel River	Soalsburry's	Tuesday	12	20	14
20	Black Creek, Fullem's	School-house	Wednesday	12	20	12
21	Abraham Miller's	A. Miller's	Thursday	12	10	24
22	Judge Latshaw or M'Clure's**	Judge Latshaw's or M'Clure's	Friday	12	7	(Knox County)
23	Bruceville	Richard Posey's	Saturday	12	14	
24	Back to Vincennes after three weeks absence.				175	360

In 1822 Rev. John Stewart was assigned to the Madison Circuit as the preacher-in-charge. He writes of this circuit in an interesting book titled, *Highways and Hedges, or Fifty Years of Western Methodism*. He says, ". . . The circuit was a large and strong one. There were 31 appointments to be filled in five weeks, and some 893 members to be looked after. The following constituted the round of appointments:

- | | |
|------------------|------------------------------|
| 1. Madison | 16. Oake's |
| 2. Crooked Creek | 17. Buche's |
| 3. Cope's | 18. Green's or Quakers Grove |
| 4. Mitchell's | 19. Davis's |
| 5. Overturf's | 20. Cooper's |
| 6. Hiatt's | 21. Camel's |
| 7. Brown's | 22. Miller's |
| 8. Versailles | 23. Lee's |
| 9. Hukel's | 24. Martin's |
| 10. Cole's | 25. Davis's |
| 11. Frazier's | 26. Heddy's |
| 12. Clark's | 27. Vevay |
| 13. Downey's | 28. Ashe's |
| 14. Coiner's | 29. Brown's |
| 15. Allenville | 30. Gray's |
| | 31. Hulm's |

In filling the appointments we arranged to spend two weeks in the neighborhood of Madison, and then three weeks in visiting the more distant appointments.

Though the circuit had a large membership it had no parsonage, and to save expense it was proposed to have the preacher's family "board round" among the people. We consented to this arrangement, not without misgiving and reluctance. . . . My wife was especially anxious to enjoy more privacy for study and devotion and better opportunity for educating her boy than she could have mixing in with so many family circles, some of whom took their turn keeping the preacher's family rather in the light of duty than otherwise. . . ." He goes on to say, ". . . During my labors on this circuit I was much annoyed by the Baptists. They were constantly prating about the subjects and mode of baptism, and

evidently regarded themselves so strongly fortified that their position was invulnerable. Their attacks upon the denominations who differed with them on these points were bold and severe. ‘Believing penitents are the only proper subjects, and immersion the only proper mode of Christian baptism’ . . . I determined to master the subject, and for this purpose spent several weeks in its thorough investigation. The result of my study was to settle my mind thoroughly in the conviction that infants, as well as adults, are entitled to the sacrament of Christian baptism, and that sprinkling and pouring are modes supported as fully by reason and revelation as is immersion. I went into the field of controversy and delivered a series of sermons. . . .”

Other hardships besides the competition of the Baptists were encountered by this worthy circuit-rider. “. . . On our way to the camp meeting at Quaker’s Grove we were traveling by horse-back, and had to pass through the Beech Swamp. The road, for some distance was almost impassable. At one time my horse floundered in the mud so that I thought he would certainly come down. Fear that my son John Wesley who I was carrying in my arms, would be hurt, I selected with my eye a place where there was a soft bed of mud, and tossed him as far from me as I could. After getting my horse extricated I returned and found the child in position and apparently fully content with his location. . . .” To show just where the Madison Circuit extended a map has been drawn upon which the preaching places, that could be located today, are shown.

Many Methodist churches were started in the period of years from 1816 to 1823. Present-day churches organized in 1816 were Thompson’s Chapel in New Albany District, Salem, Brookville, Washington, First Church, Moorefield, Aurora, and Mt. Tabor, Mt. Zion and Ebenezer, in Columbus District. The next year New Albany, Wesley Chapel was organized, and Allensville and Yankeetown churches started. In 1818 Fredonia, Paoli, Milton, Carlisle, Poseyville, DePauw on DePauw Circuit, Mt. Zion in Vincennes District, and Mt. Zion in New Albany District started churches. The next year saw churches begun in Merom, Pleasantville, Wilmington, Moores Hill, Quercus Grove, Rome, and Rockport, Trinity. The year 1820 brought the beginning of Bruceville, St. Paul, Dillsboro, Newtonville, and Troy churches. In 1821 the Methodists formed

churches in Morristown, Milroy, Columbus, First Church, and in Indianapolis the Roberts Park and Meridian Street Churches saw their beginnngs. The Bloomfield, Orleans, Oak Grove, Falmouth, Mt. Pleasant, Greensburg, Manchester, and Connersville, First Church were started in 1822, and in the last year in which Indiana circuits were included in the Missouri and Ohio Conference, 1823, churches were organized at Mt. Carmel, Laurel, Liberty, Russell's Chapel in Columbus District, and Michigan Street M. E. Church in Indianapolis.

The Illinois Conference, 1823-1831

In 1824 the Indiana Circuits were placed in one conference which included territory of the states of Illinois and Indiana. It was named the Illinois Conference although throughout all the years to 1832, when the Indiana Conference was separated from it, most of the circuits and members of the Illinois Conference were from Indiana. Three districts were formed—Madison, Indiana and Illinois. Twenty-seven circuits were divided between these three districts with eighteen in Indiana, and nine in Illinois. Seven years later in 1831 there were eight districts, with 68 circuits of which 41 were in Indiana. During these seven years five of the Annual Conferences were held in Indiana communities. The total membership of the churches in Indiana in 1824 was over 8,000, but by 1831 it had more than doubled and had almost reached 20,000 members. During these years local churches in some Indiana communities had reached sufficient membership to achieve the status of "station." The first in this state so designated were Salem in 1825, Madison in 1826, Lawrenceburg in 1827, and New Albany in 1831.

At the first Annual Illinois Conference in 1824 a small representation of only eleven men answered the roll call and more or less routine business was transacted. The Conference was addressed by Bishop McKendree on . . . "the subject of Missions, Sunday Schools, and work of God in General. . ." At this initial session many men were present who were in later years to become the leaders of Methodism in the Indiana Conference. A few of the names include such men as Bishops Soule, McKendree and Roberts, James Armstrong, James Havens, whose character was rejected by this Conference, H. Vredenburgh, Wm. H. Smith, Jesse Walker, James L. Thomp-

son and Thomas Rice. It is apparent from the appointments for the following year that relatively few Methodist men from Indiana were present at this first session. Appointments to the Madison District circuits for 1825 included John Strange, Presiding Elder, Allen Wiley, James Jones, Peter Stephens, Thomas S. Hitt, Nehemiah B. Griffith, James Havens, Thomas Rice, John Miller, Thomas Hewson, James Garner, John Fish, James Armstrong, the Presiding Elder for the Indiana District, James L. Thompson, Jacob Varner, George K. Hester, Dennis Willey, Samuel Low, Richard Hargrave, Edward Smith, Orsenath Fisher, William H. Smith, George Randle, Edwin Ray, Samuel Hull, Daniel Anderson, John Cord, Robert Delap, and Hackaliah Vredenburg.

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During the next seven years, 55 of the present-day Methodist churches had their origin and about 42 different circuits were in existence for varying lengths of time. This would indicate a rapid population increase within the state of Indiana, but this was not so. By 1830 counties had been formed to cover only about two-thirds of the area of Indiana, and the entire northern part of the state was still Indian lands owned by the Pottawatomies and Miamis. The counties in central Indiana were organized during the 1820's and the people were then mainly occupied with the problem of clearing the land and raising crops and animals sufficient to provide them with food. Other major problems connected with the beginnings of local government and that of transportation were occupying their minds. The Methodist circuit riders of this period had their peculiar problems of obtaining food and clothing. This story is told of John Strange: ". . . on one occasion, when he was traveling the Charlestown circuit, Mrs. Strange informed him, . . . just as he had mounted his horse to go to an appointment, that she had not a handful of flour in the house. 'Is that so, my dear?' asked the good man. 'It is,' Mrs. Strange responded. 'Well, now,' said the eccentric and eloquent preacher, 'I'll tell the Lord all about that, and we'll see whether He will allow the people to treat us in this way.' When he rode toward his appointment seemingly as unconcerned as if he owned a dozen flouring mills. Meeting Hezekiah Robertson in the out edge of town, he addressed him as follows: 'Brother Robertson, my wife told me this morning, just as I was leaving home, that she was out of flour, I have to preach twice today; and you know that you can't preach at all, but you can take her a bag of flour. Now you

and the Lord are for it, Brother Robertson.' Then bidding him good morning, Strange rode on his way to preach to the people, as confident that Mrs. Strange would not be without flour for dinner as he was that he would not be without grace in preaching his sermons—for the day: . . ." To take money from a "circuit rider" for almost anything was thought by many of the people in those times to be very nearly akin to sacrilege.

Another story relates the problem of clothing as presented to James Havens. The source is likely tradition but the circumstance is typical of the day. It was said that his wardrobe, which he always carried in his saddle-bags, got so far reduced that he had but one shirt, and that, of course, was on his back. While it was there he felt no embarrassment, and could meet his appointments with a regularity and nonchalance, but when the time came for a change he found the predicament an awkward one, from which, however, he was happily relieved by going to bed and taking a nap while his better half washed and ironed the shirt, which upon awakening, he found at his bedside as white and clean as if it had been especially prepared for an approaching quarterly meeting.

The second Annual Illinois Conference met at Charlestown, Indiana, in 1825. This was not a lengthy session and was marked by the usual affairs except for the approval of an agreement entered into by Jesse Walker and the chiefs of the Pottawatomie Indians permitting him to engage in missionary work among them.

At this Conference Ebenezer T. Webster was denied his deacons' orders because of his being a Mason. Yet four years later the Conference met in the Masonic Hall in Madison. Just at this time there was an anti-Masonic campaign in American politics. In general the Methodist church did not condemn Masonry, although it was looked on with disfavor in some local conferences as in this case.

In order to better understand the language of the Methodist Conference some explanation is necessary in regard to the various terms used. A Bishop spoken of as the "presiding Bishop" acted as chairman of each Conference. The Methodist ministers were subject to his appointment to any form of duty within the total church structure. In the early years these appointments were all made to circuits or stations, but in

later years as the work of the Church became more complex, appointments were made to chaplaincies in the armed forces of the country, or to state prisons. In other cases ministers were appointed to mission work, which was the more difficult work in the early years but which has been work in urban centers in more recent years. Appointments of preachers as presidents to colleges has been the custom for over a hundred years, and likewise appointments were made to offices of state organizations such as temperance organizations. At the Conferences a "bar" is first established, this is an area in the place of meeting in which the members of the Conference shall sit when doing the business of the Conference. Only Conference members are permitted in this area.

Candidates for the ministry had to be highly recommended by their local circuit quarterly conference, and then the Annual Conference passed on this recommendation. Local preachers who had served satisfactorily for four years, if recommended by the quarterly meeting, might be elected by the Annual Conference for ordination to deacon's orders, with the title of "local deacon." When a minister had satisfactorily completed two probationary years of itinerant work after being admitted on trial to the Conference, he was examined as to doctrine, ability and conduct and then admitted into full connection with the Conference. At the time of his admission into full connection, a minister was examined and if approved, elected to ordination as a deacon, with the right to baptize, perform marriage ceremonies and bury the dead, in the absence of an elder. The term elder signified one who exercised full powers as a minister. After serving as a deacon for two years, the conference member was elected to the office of elder.

The superannuated preachers were those permanently disabled because of age, sickness or other reasons, but who retain their relationship with the annual conference. In the early days a minister no longer willing to travel could leave the itinerancy and "locate" but he also gave up his Conference membership. He then could labor as a local preacher. Conference stewards and local church stewards were the treasurers. During the earlier days the Conference sat with closed doors during its transactions but in later years laymen were admitted. A part of all conferences was the "Love Feast." It consisted of all present partaking of bread and water, then sharing spiritual blessings, either of Scriptural passages or

personal testimony, with songs by the group. Only those willing to purify their hearts and minds of all worldly evil were to partake of this session and tickets were issued to those who were to attend. Among the pictures in this book are some samples of the tickets to Love Feasts. There is also shown the certificates of ordination to the office of deacon, and elder of Amos Chitwood of Jefferson County. One of these is signed by Francis Asbury, one of the fathers of Methodism in America.

The examining of ministerial candidates and their characters took up much of the time of the earliest conference. They were also engaged in weighing evidence in cases of trials of their members or of church people. In many instances these matters were referred to them by quarterly meetings. As the Methodist church grew in numbers and as the complexity of their activities increased the Conferences were occupied with hearing the reports of the various committees. Standing committees were established and committees were also named to handle the business of the moment. Much of the policy established by a Conference was introduced by resolutions which were adopted or rejected. Most of the history of the Indiana Conference is found in the many reports of committees and the adopted resolutions. Needless to say, the highlight of every conference was and is the reading of the appointments for the ensuing year. No doubt many a preacher has let out a sigh of relief or has suppressed deep distress upon hearing these read. Most of the preachers' feelings have gone unrevealed but occasionally in entries in the record books of the local churches some minister has expressed his joy or disappointment at what happened in regard to his appointment for the next year.

Although a detailed account of the sessions of the Illinois Conference cannot be made in this writing, some mention of the matter of most interest and concern to their members can be made, particularly as so many of the members were from Indiana churches and circuits.

The character of Peter Cartwright was reconsidered by the Conference, but he was exonerated from censure in 1826. This same session voted to patronize the *Christian Advocate*, which had recently appeared. This was the first official weekly publication of the Methodists. The Conference also voted to

approve Augusta College—the first successful American Methodist College after the failure of Cokesbury College in 1795. This school, Augusta College, was located at Augusta, Kentucky—it was subsequently abandoned in 1844.

In 1827 Bishop Roberts presented to the Conference a course of study (reading) to be pursued by candidates for the ministry. This was the basis for later efforts of this kind by the members of the Indiana Conference. Rules of Government were read and adopted much the same as have been followed by later conferences. The 1827 Conference was petitioned by citizens of Green County, Illinois, on the subject of a Conference Seminary but the appointment of a committee to act upon this matter was postponed until the next year. A lot of time was taken up with the business of the Pottawatomie Mission at Salem, Illinois, on the Fox River.

A year later, in 1828, the Conference was given a donation of \$6.46 $\frac{1}{4}$ by the Female Domestic Missionary Society of Madison, Indiana, in which town the Conference was meeting. The money was to be presented to "the most needy" and a committee was appointed to take care of this.

This conference heard the report of the books on hand in the Conference. Methodist preachers were expected to be agents of the Methodist Book Concern by promoting the sale of its books and collecting the money from their sale. This work was a matter of profit to the Annual Conferences, for their members received a discount on purchase of books. Every year the Conferences were occupied with straightening out the accounts of this book agency, either because of preachers having trusted people with books without payment, or for failure to collect for those sold, and in some cases through their own failure to pay for books. This was important to them in another way as the profits from the Methodist Book Concern were available to the Annual Conferences for making up the deficits in ministers' salaries. For this reason, if no other, they were willing to take time each year to hear the agents of the book concern.

Indeed, it was the duty of every presiding elder to see that his district was supplied with books and it was the duty of every preacher to see that his circuit was supplied with books, to take charge of those sent to him, and to be accountable for them. These books covered a variety of subjects such

as biography, history, travel, philosophy, and ethics, as well as including the Methodist "standbys"—the works of Wesley, Fletcher, Clarke, Bangs and Lee. *The Western Christian Advocate* began publication in 1834. Other Methodist periodicals were started in the West after that. The western branch of the Methodist Book Concern opened in Cincinnati in 1828 and became independent of the eastern agency in 1836. *The Ladies Repository* was started in 1840 and soon became the sole cultural magazine in the pioneer homes of that day. There was in addition to these publications the *Methodist Almanac*, which not only furnished information as found on calendars but also contained statistics of every sort about the nation and about the Methodist Church.

Bishop Robert Roberts, who presided at all of the Annual Conferences of the Illinois Conference from 1824 through 1828, lived in Indiana. He had moved to Indiana in 1819 and settled on a backwoods farm in Lawrence County, near Lawrenceport. Apparently he was a quiet, unprepossessing man whom the casual observer would not take for a Bishop of a church. Rev. Joseph Tarkington tells of visiting him with Rev. James Armstrong and Rev. George Randall on their way to the Illinois Conference held in Madison in 1825. Of this group Mr. Randall, an Englishman, and having formed his views of a Bishop and a Bishop's residence from what he had seen in England, was very desirous of seeing one of the Bishops of the Methodist Episcopal Church. The story runs thus:

"... when he came in sight of the Bishop's dwelling, he found, to his great surprise, that the American Bishop lived on a farm in a retired part of the country and in a very common house, where there was nothing to dazzle the eye, and, moreover, where every person was at work! The Bishop not being in the house on their arrival, Mrs. Roberts informed Mr. Armstrong where he was, and also where they could find feed for their horses. After the horses had been duly attended to by the three clerical visitors, and all were seated in the room, the English brother manifested much uneasiness to see the Bishop. Mr. Armstrong requested him to be composed, as the Bishop would soon arrive. Still he would walk out, but nevertheless no Bishop could be seen. As the

Bishop had just returned from the Missouri Conference, he was much fatigued, and his horse, though a noble animal, was nearly rode down. When in sight, Mr. Armstrong observed that the Bishop was coming. The Englishman looked out with great interest, but observed that he saw no Bishop. ‘Look in the grass-lot,’ said Mr. Armstrong. He looked again, and remarked, rather impatiently, ‘I see a man there, but no Bishop.’ ‘But that is certainly the Bishop,’ said Mr. Armstrong. ‘No! No!’ he replied. ‘that cannot be, for the man is in his shirt sleeves.’ By this time the Bishop arrived, and all the guests were introduced to him. The remarks that had been passed on him were told the Bishop. He soon entered on a pleasant and lively conversation with all of them; and the rest of the day was spent much to the satisfaction of the visitors. . . .”

Among the appointments on the Patoka Circuit in 1828 was the interesting community of New Harmony. Here Mr. Robert Dale Owen had bought out Father Rapp and had tried to establish the system of “living in common harmony and equality,” which proved a failure. Rev. Tarkington told that Owen had erected a chapel and hall to which all denominations of Christians and free-thinkers were welcome. He said, “. . . I preached in the chapel while a ball was going on in the hall, connected with chapel by a door. When the door opened to persons going from one room to the other, the fiddling and preaching mingled in both rooms. Mr. Jennings, one of Mr. Owen’s followers, used to rise in the religious assembly and catechise and contradict the preachers. This he did to Mr. Beck, of Illinois; also to Rev. James Armstrong who got even with him. He asked Armstrong, ‘Mr. Armstrong, how do you know you have a soul?’ Armstrong answered, ‘I feel it.’ ‘Did you ever smell, taste, see or hear your soul?’ ‘No.’ ‘Then there are four senses against you!’ Then asked Armstrong. ‘Mr. Jennings, did you ever have the toothache?’ ‘Yes.’ ‘Did you ever see, hear, taste, or smell the toothache?’ ‘No.’ ‘Then you have four senses against you.’ Now where this chapel of reason stood, is a Methodist station preacher, preaching ‘Jesus and the resurrection. . . .’” This conversation was no doubt considered a masterpiece of logic and reasoning on the part of this Methodist preacher.

The Illinois Conference of 1828 took up the matter of a seminary of learning and proceeded to appoint trustees to the Lebanon Seminary. This conference also adopted a resolution requiring every preacher to use their best efforts to form missionary societies on their circuits and charges. In addition they were asked to do what they could to form Sunday school "auxiliaries" to the Sunday School Union. The latter had been formed in 1827 "to promote the formation and to concentrate the efforts, of sabbath schools . . . to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service of God." One of its chief services was the publication and distribution of low-priced Sunday school books and tracts.

In 1829 the Illinois Conference resolved to establish a mission in the "mining district of the country" on and near Fever River on the upper Mississippi which was to be called "Galena Mission." Another mission was to be established on the rapids of the Illinois River extending along that waterway for some distance. It was called the Fox River Mission.

Logansport Mission was also established in northern Indiana. It was called "Logans Port Mission." The Conference then allotted—\$50 for financial support for the following year. Extensive plans for organizing a conference seminary were made this year, but later in the session rejected. The preachers this year were reading the *Christian Advocate*, *Journal* and *Zion's Herald*.

While this account relates the business of the Conference, the itinerants on the Indiana circuits were facing the usual problems of competition with the other denominations. Lucius Aldon, a Presbyterian missionary of the United Domestic Missionary Society, had visited Lawrenceburg and reported in that town of a thousand people: "They have no preaching at present on the sabbath, except once in four weeks, and that by a Methodist preacher, who travels in a circuit. My calls to preach in that vicinity have been beyond my ability to supply. . . ." Problems other than the weakness of the itineracy faced others of the Methodist preachers. Thomas A. Goodwin tells of preaching at New Trenton in Franklin County at this time. He says,

" . . . At New Trenton the preaching was for twenty years in private houses, chiefly at Man-

warrings. This was a 'tavern' after the fashion of those days, for nearly every house along any very public road was prepared to entertain man and beast. Manwarring was a local preacher and a very good man. It is no disparagement to his house as a preaching place to say that in one corner of the front room which would be called the 'office,' but which was then called the 'bar-room,' there was a neat quarter circle, with a radius of five or six feet, paneled up, say four feet, a little higher than an average counter to the ceiling, neatly enclosed in bars, and running up and down, through which, at the counter, was an opening, say a foot square, through which the man behind the bars dealt out 'refreshments' in the form of gin, whisky, brandy and the like. The entrance into this was usually a door under the counter, large enough to admit a barrel, and through which the landlord stooped and crawled to his place of business. In some more artistic 'bars' the door was full height, and would admit the tender walking erect. I have no recollection of Rockefellar's but I presume it could not have been without a 'bar' any more than it could without beds. The preaching, was not, however, very often in the 'bar-room,' but usually in the parlors. By the way, the number of 'taverns' fifty years ago that were turned into meeting-houses for the occasion was great. As late as forty years ago I preached in one room of a tavern, while all that was implied in a tavern, except eating and sleeping, was transacted in the adjoining room. The Methodist discipline in those days especially provided for such taverns, stipulating that they should be kept quiet and orderly style, though it prohibited local preachers from engaging in the business, which was so manifestly unjust that it became a dead letter everywhere, as in the case of Manwarring. Why should a man be deprived of the benefits of an honorable business merely because he is a preacher? . . ."

A picture of the tavern building referred to in this story is shown in this book.

In 1830 the Conference was addressed by the Agent of the American Sunday School Union on the subject of his work.

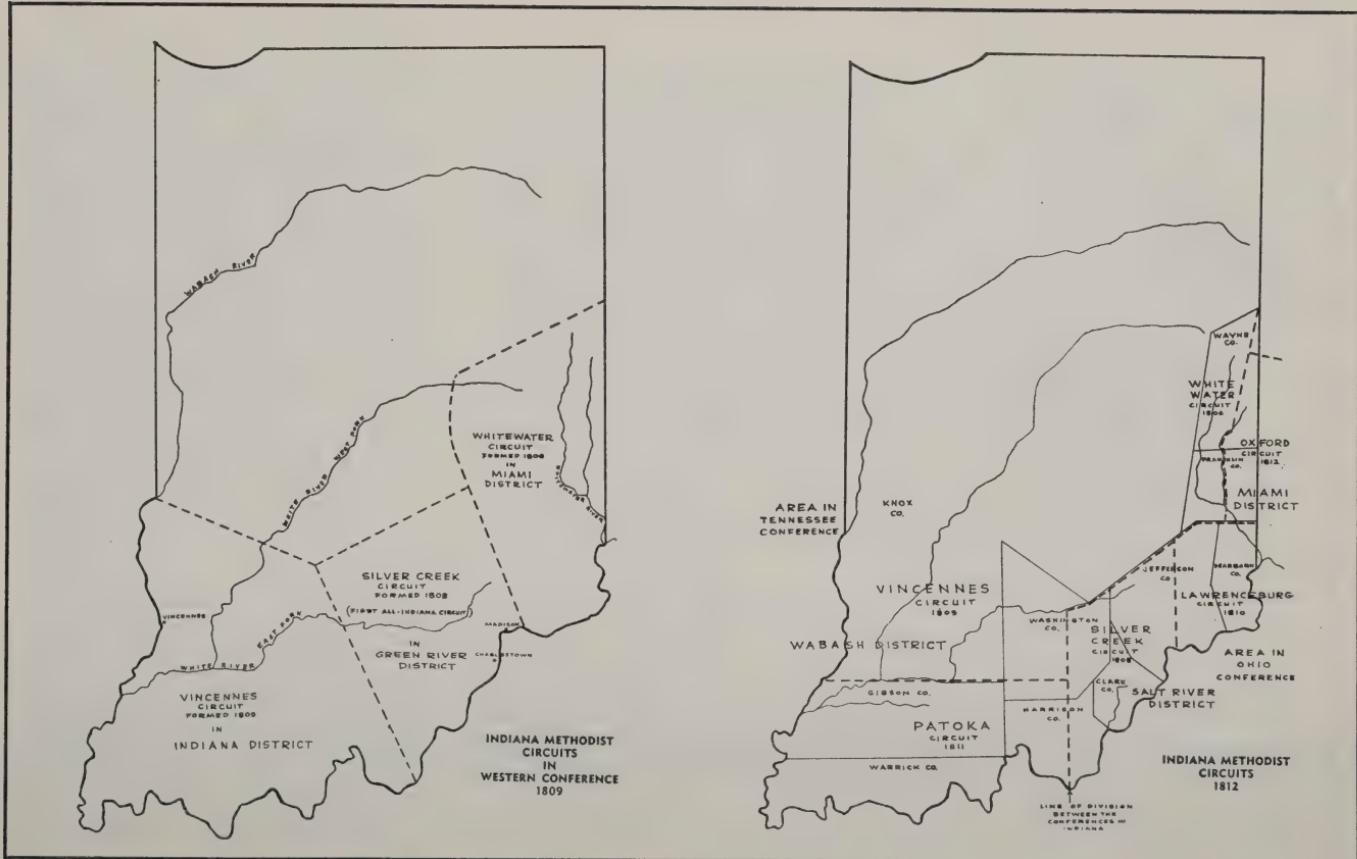
This year a mission attached to the Madison District was established at Fort Wayne and other missions were also started in Illinois. McKendree College at Lebanon, Illinois, was adopted as the conference seminary, and in addition to this action a committee was appointed to "make enquiry within the limits of Indiana respecting a suitable site to establish an institution of learning and also as to the amount of money that could be obtained in the vicinity of such a site to aid in the erection of suitable buildings, etc., for the purpose. . . ." John Strange, C. W. Ruter, James Armstrong, E. Ray and Allen Wiley made up this committee, whose efforts eventually led to the establishment of Indiana Asbury University at Greencastle seven years later.

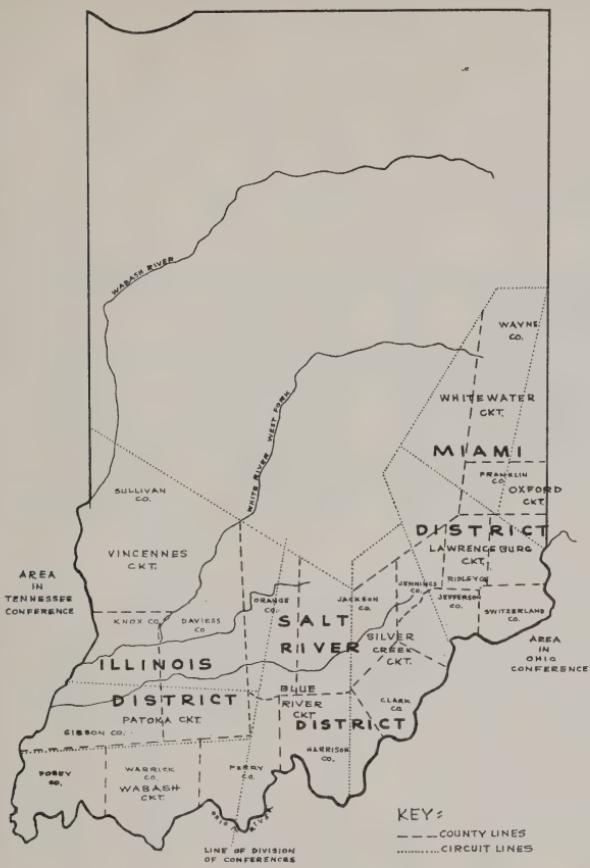
The Conference of 1831 met at Indianapolis beginning October 4. Among the preachers in attendance was Joseph Tarkington who had been married September 21 in Jefferson County. He had started for the Conference with his bride two days after the wedding, planning the trip as a honeymoon as well. He tells of this trip in this way:

"Two days, thereafter, (Sept. 21, 1831, the date of his marriage) my wife and I started for my father's, a bridal trip on horseback. Rev. James Scott, when on the Madison Circuit, had given her a colt, which she had raised, and which, now five years old she rode. She had a bridle, saddle, and saddlebags, paid for by her own weaving of linen on a common loom. The first night we reached a hotel on the old Madison and Indianapolis road, twelve miles from Columbus Indiana. The house was of hickory logs, with the bark stripped off. The next morning I left it to her to decide if we were to go on to Columbus, and she decided to go on to Columbus. From Columbus we started through what is now Brown County. Soon as we passed White River, it began to rain, and it continued until night. As my horse was a very fine traveler, we changed horses. We had some thirty miles to go to get to the first cabin. Just at dark we got to Jackson's Lick, on Salt Creek. I asked for quarters of the man at the Lick, and he referred us to some cabins ahead. We went to the first, and the woman there told us her husband had gone to the settlements for breadstuff, and there was no place for our horses; to go to the

next. We went to the next, and there they were all sick, with no place for the horses. So we went to the third, and there they were in the same condition with the last. We went back to the first of the three, and the woman said we could come in ourselves and go to the Lick with our horses. So the bride alighted, and I went to the Lick where the man said horses were being stolen about there when left out. So we built a pen around the horses, got some green corn, and fed them. The man offered to share his buffalo-skin and a blanket with me; but I went back to the cabin. I asked the woman of the cabin if she ever got to Church, and she said she had not heard praying or preaching since she left Kentucky. After prayers we went to bed, without anything to eat since leaving Columbus. The bed was made by driving forks into the ground, between the puncheons forming the floor, and laying poles in the forks, and across the poles boards. I asked my bride if she was hungry. She said, 'What if I am, there is nothing to eat here; but I have one little biscuit in my pocket I brought from home.' Upon her insisting, we divided it. Next morning by daybreak I was up, looking after the horses at the Lick, and found them safe, and soon we were started. At three o'clock P.M. we got to my father's and we soon had dinner, and it was sweet. . . . Leaving my wife at father's I started to Conference, at Indianapolis. . . ."

At this conference a mission was established at South Bend. The members of the session were invited by the Marion County Temperance Society to attend one of their meetings, but this they could not do because of having too much business to transact. However, the Temperance Society was given the best wishes and promise of hearty support by the members of the Conference. Near the end of the conference session a rising vote was taken on the matter of dividing the conference, and it was approved by a large majority. New Albany was chosen as the location of the first session of the new Indiana Conference for 1832, and at the General Conference of 1832 the division of Illinois and Indiana Conferences was made official.

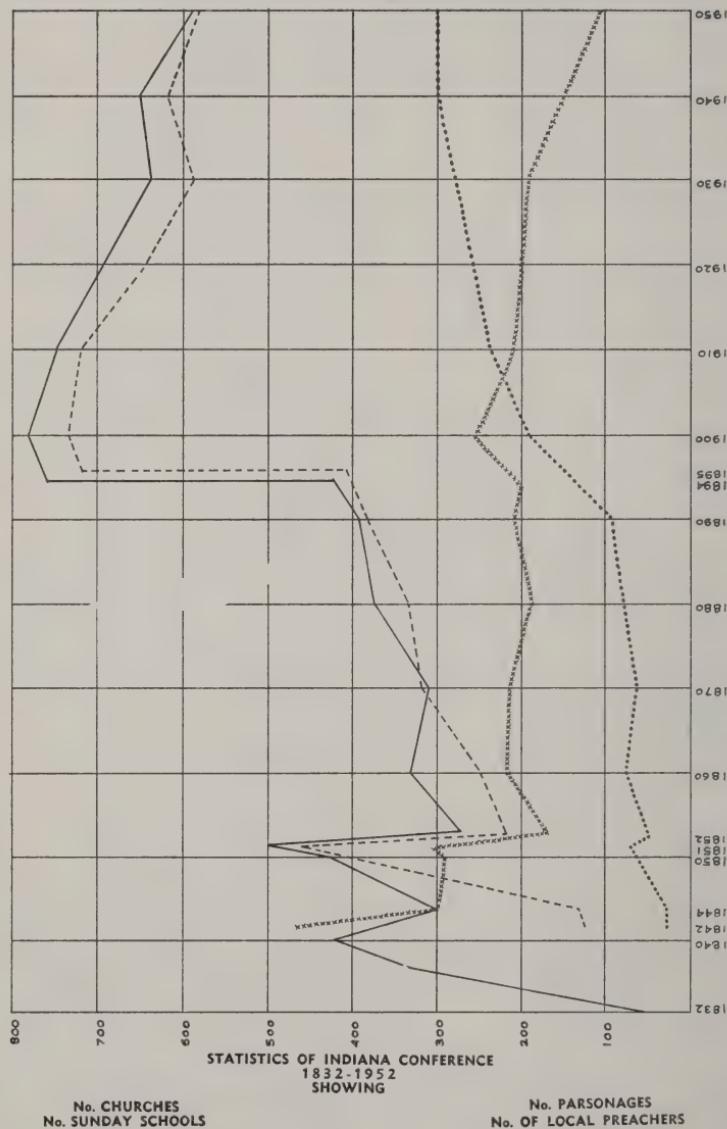




INDIANA CIRCUITS
IN
OHIO AND TENNESSEE
1815
CONFERENCES

INDIANA METHODIST
CIRCUITS
IN
ILLINOIS CONFERENCE
1825





CHAPTER II

The Indiana Conference

The Boundaries—An Overview

The physical boundaries of the Annual Methodist Conferences are determined by the General Conferences of the Church held every four years. For the most part the members of the Annual Conferences have knowledge in advance of the contemplated changes and have time to instruct their delegates how to vote on the matter. The occasions when this has not been the case have been infrequent and for the most part the action of the General Conference has been in keeping with the wishes of the smaller conference.

In 1831 the delegates of the Illinois Annual Conference to the General Conference of the following year asked for an expression of the mind of the Conference on the proposal to separate the Conference into an Indiana Conference and an Illinois Conference. A rising vote was taken and except for two votes the Conference gave its approval to the division.

The General Conference of 1832 thereupon decided that "Indiana Conference shall include the state of Indiana, (except so much as is included in the Illinois Conference), Elizabethtown in the state of Ohio, and the St. Joseph's and Kalamazoo Missions in Michigan Territory." It established that the "Illinois Conference shall include the state of Illinois, and Paris and Eugene Circuits in the state of Indiana, and the Northwestern Territory." The small part of Indiana included in the Illinois Conference from 1832 to 1840 was that portion of land lying west of the Wabash River which extended south almost as far as the northern line of Sullivan County and as far north as Warren County. The portion of Michigan Territory included was an irregular area extending about fifty miles northward above the Indiana line. This area was made up of mission stations and was included in the LaPorte District of the Indiana Conference in 1836 by action of the General Conference of that year. These missions grew in

numbers and undoubtedly did not constitute a popular appointment for the circuit riders. Both in 1835 and 1839 the delegates to the coming General Conferences were instructed by the Indiana Conference to seek a division of this area in Michigan and the Conference complied with their request in 1840. Except for this change no alterations were made in the boundaries of the Indiana Conference from 1832 to 1844. However, in 1836 that portion of Indiana lying west of the Wabash River was included in the Danville and Eugene Circuits of the Illinois Conference.

The Indiana Conference meeting in 1842 resolved that it was expedient to divide the Indiana Conference. It was agreed that the National Road should be the dividing line and that the southern Conference be called the South Indiana Conference and the northern, North Indiana Conference. However, there was no agreement on how to assign the churches of the towns located on the National Road and this decision was postponed. This matter was brought before the Conference in 1843 and a proposal to assign the towns east of Indianapolis on this road to the Northern Conference, and the towns west of the capital to the southern division of the Conference lost by two votes. Another motion to give all the towns on this road to the Southern Conference was also defeated. A motion was then made to divide the charges in Indianapolis so that the eastern charge would be in the northern and the western charge in the southern division; this was carried. Then a motion to make the town of Terre Haute an exception and to place it in the northern division was likewise passed. This seems to have involved a somewhat hasty action and a reconsideration of the matter took place with much discussion. The result was another motion passed which made the National Road the dividing line, with the eastern charge in Indianapolis, and all the towns to the east in the Northern Conference, and with the western charge of Indianapolis, and all the towns to the west except Terre Haute placed in the Southern Conference. In 1844, following the action of the annual Conference, the General Conference decided that the Indiana Conference would include "that part of the state of Indiana south of the National Road, with Elizabethtown in Ohio, and the western charge in Indianapolis, with all the towns that are immediately on the road to the state line, except Terre Haute."

This meant all the towns west of Indianapolis, except Terre Haute. The name Indiana Conference was retained for the southern conference and the northern was hereafter called the North Indiana Conference.

In 1847 the value of having the college town of Greencastle in the Indiana Conference limits came to the minds of some of the members and they were successful in having the Conference authorize a committee of five men to go to the General Conference to request a change in the boundaries to include this community. However, their request was not approved. In 1848 the General Conference defined the boundaries of the Indiana Conference to "include that part of the state of Indiana south of the National Road, with Elizabethtown in Ohio, and the western charge in Indianapolis, with all the towns that are immediately on the road to the state line, except Terre Haute, and that part of Kentucky lying south of the State of Indiana." There is no explanation in the Conference Minutes for the inclusion of this part of Kentucky in the Indiana Conference. Other parts of Kentucky were included in the Conferences of the adjoining states to the north. However, for a period of four years the churches of central Kentucky were nominally in the Indiana Conference. The Conference minutes do not show any appointments of preachers outside the state of Indiana, so it is possible that this action of the General Conference was later revoked.

In 1850 another proposal designed to bring part of Greencastle within the Conference limits, came before the Conference. A committee was appointed to meet with a like group from the North Indiana Conference to consider making the railroad from Indianapolis to Terre Haute the line of division between the conferences instead of the National Road. This plan would split the two charges in Greencastle, placing the southern charge in the Conference. This joint committee met and reported to the two conferences a plan which read thus: "Indiana Conference shall include that portion of the State of Indiana south of the following line; viz. The National Road, beginning at the State line east; thence with said Road, west to the intersection of the Greencastle State Road, one and a half miles west of Stilesville, thence with said State Road to the town street of Greencastle thence due south to Seminary Street —thence along said street to College Street, including the Second Charge in Greencastle, together with Lot No.—thence due south to the southern border of the College grounds, upon

a line equally dividing the College . . . and building—thence due west to the Walnut Fork of Eel River—hence down said river to its intersection of the national road, thence with said road to the western line of the State, with all the towns on the national road west of Indianapolis, except Terre Haute. Also so much of the city of Indianapolis as lies west of Pennsylvania Street, and the line of said street extended together with Elizabethtown in Ohio, and that part of Kentucky lying south of the State of Indiana.”

At the same Conference a committee on “Division of the Conference,” reported that they favored a division which they proposed would run from “Silver Creek from the Ohio River to the Rail Road from Jeffersonville to Columbus—thence on said road to Rockford, thence to the east fork of White River to Columbus, and thence by said Road to Indianapolis, leaving all the town and classes on the road in the Eastern Conference but leaving all that part of Indianapolis west of the Canal in the Western division of the Conference.” They further proposed to call the western portion “Indiana Conference” and the eastern portion the “South-Eastern Indiana Conference.” This division was made in 1852.

In 1855 the members of the South-East Indiana Conference adopted a resolution which pointed out that this conference included much less territory than the other two conferences and for this reason they felt that it would be fair to include a part of the city of Cincinnati within the limits of their conference. This action, they pointed out, would also unite Indiana more closely with Western Book Concern of that city. They proposed to divide the city along the line of the Richmond, Hamilton and Cincinnati Railroad or the State Road from Harrison to Cincinnati. Nothing apparently came of this proposal.

Following these many proposals came the action of the 1856 General Conference. The boundaries established by this body read thus:

Indiana Conference

“Beginning at the mouth of Silver Creek on the Ohio River, thence with said creek to the Jeffersonville Railroad; thence by said railroad to Rockford; thence by the east fork of the White River to Columbus; thence by the Madison and Indianapolis R. R. to Franklin; thence by plank road to the Bluffs of White River; thence north by said river to the Donation

line of Indianapolis; thence east by said line to Meridian street; thence north by said street to its intersection with Market street; thence west by Market street to the Donation line; thence south by said Donation line to the National Road; thence by the National Road west to the Greencastle State Road, one street to the Donation line; thence south by said and a half miles west of Stilesville; thence with said State Road to the town plat of Greencastle; thence due south to Seminary street, including the second charge in Greencastle, together with Lot No. 135; thence due south to the southern border of the college grounds, upon a line equally dividing the college campus and building; thence due west to the Walnut Fork of Eel River; thence down said river to its intersection with the National Road; thence with said road to the western line of the state, including all the towns on the National Road west of Indianapolis in Indiana Conference, except Terre Haute; thence by state line to the mouth of the Wabash River; thence by the state line to the mouth of Silver Creek, the place of beginning."

South-Eastern Indiana Conference

"... shall include all of Southeastern Indiana, bounded north by the National Road, east by Ohio, south by the Ohio River, and west by the Indiana Conference, so much of the city of Indianapolis within the Donation as lies south of Market street and east of Meridian street, and all the towns and societies on the line between Indiana and the Southeastern Indiana conferences."

This general arrangement of boundaries for the two conferences remained fixed for twelve years, except for the addition to the Indiana Conference of Simpson Chapel, in Greencastle, in 1864.

By 1868 it was evident that the boundary between Indiana and South-East Conference was proving confusing. In this year the General Conference reestablished the boundary between the conferences along county lines, and also readjusted the boundary lines in Indianapolis and Marion County. No doubt the populous and wealthy churches of the capital were

sought by the leaders of the various conferences, as it meant larger membership and greater wealth to have them included in their limits. In the next two General Conferences, 1868 and 1872, the boundaries were changed. As Indianapolis streets have changed in name, and as the city limits have also been so radically altered, it is necessary to quote these boundary changes exactly as stated by the General Conferences. In 1868 they read:

“Indiana Conference . . . shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Terre Haute and Richmond Railroad to White River; thence up said river to a point due west of the northern limits of the city of Indianapolis; thence south on said street to the southern limits of said city; thence west to White River; thence down said river to the south line of Morgan County; thence east on said line to Johnson County; thence south on the west line of Johnson, Brown, Jackson, Scott, and Clark counties to the Ohio River; on the south by the Ohio River; and on the west by the State of Illinois.

“The Southeastern Indiana Conference . . . beginning at the north end of Meridian street in the city of Indianapolis; thence west to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio; on the south by the Ohio River; and on the west by the Indiana Conference.”

This was no radical change of the boundary but there were more charges lost to the Indiana Conference by this than gained. Those charges falling in the South-East Indiana Conference after this change were Nineveh, Jonesville, Browns-town, Houston, Brazil, and Simpson Chapel in Greencastle. Strange Chapel in Indianapolis was gained.

In 1872 the boundaries were changed thus:

“Indiana Conference . . . shall be bounded on the north and east by a line beginning where the National

Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the St. Louis, Vandalia, Terre Haute and Indianapolis Railroad to the corporation line of Indianapolis; thence north and east by said corporation line to the Michigan Road; thence south by said road to the Indianapolis and Lafayette Railroad; thence south by said railroad to Third street; thence east by Third street to Meridian street; thence south by Meridian street, Madison Avenue, and Madison Pike to the southern limits of the city; thence west to White River; thence down said river to the west line of Johnson County; thence south on the west line of Johnson, Brown, Jackson, Scott, and Clark counties to the Ohio River, on the south by the Ohio River, and on the west by the State of Illinois.

"Southeastern Indiana Conference . . . beginning at the crossing of Meridian and Third streets, in the city of Indianapolis; thence west by Third street to the Indianapolis and Lafayette Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the north-east corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio, so as to include Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the Indiana Conference."

This general arrangement remained fixed until 1888 except for the addition of the Locust Street Charge in Greencastle to the Indiana Conference in 1880. These changes had not taken place without the consideration of the members of the Conferences. In 1869 the Indiana Conference had adopted a resolution to fix the boundaries about as they were established in 1872. In 1871 a change of the line between the boundaries was also discussed.

A year later it was proposed to reestablish the boundaries as they had been in 1864 except that the Meridan Street Church in Indianapolis and the Ames Church should belong to the Indiana Conference as they had before 1868. Apparently the changes made did not satisfy some of the members of the

Indiana Conference, and apparently other proposals of changes were being made; for in 1875 the Conference stated in a resolution that they were opposed to any change in boundaries that would reduce the size of the Conference, or rob them of territory. They then suggested it would be to the advantage of Indiana Asbury University if Locust Street Church in Greencastle would belong to the Indiana Conference and said they would favor such an action on the part of the General Conference the following year. However, this was not done until 1880. In 1883 a Committee on Boundaries reported being in favor of consolidation of the Indiana and South-East Indiana Conferences, but after much lengthy discussion the report was rejected.

In 1888 the boundaries of the Indiana Conference were changed again, but those of the South-East Indiana Conference remained the same. The new boundaries were fixed by the General Conference thus:

“Indiana Conference . . . shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along Vandalia Railroad to Belmont Street, West Indianapolis; including Locust Street Charge in Greencastle; thence north to Michigan Street; thence east to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette and Indianapolis Railroad; thence along said railroad to Third Street; thence east by Third Street and through to Meridian Street; thence south by Meridian Street; Madison Avenue, and Madison Pike to the southern limits of the city; thence west to White River; thence down said river to the west line of Johnson County; thence south on the west line of Johnson, Brown, Jackson, Scott and Clark counties to the Ohio River; on the south by the Ohio River, and on the west by the State of Illinois.”

The boundary remained thus until 1896 when it was again altered within the city limits of Indianapolis. In 1892 another effort to approve the lifting of the lines separating the two conferences was made but defeated 59 to 46 when put to a vote. In 1893 it was pointed out to the Conference that the Indiana,

South-East, and North-West Conferences all had territory lying within the corporate limits of Indianapolis. A commission of Revs. B. F. Rawlins, H. J. Talbott, Alexander Martin, W. B. Collins and C. E. Bacon was appointed and apparently this group functioned successfully, for in 1896 the General Conference established the boundaries as follows:

“Indiana Conference . . . shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West Indianapolis, including the Locust Street Charge, Greencastle; thence north to Michigan Street; thence to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette and Indianapolis Railroad; thence north of said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the state line; on the east by Ohio, including Elizabeth, Hamilton Co., Ohio; on the south by the Ohio River, and on the west by the State of Illinois.”

This change was occasioned by the reunion of the Indiana and the South-East Indiana Conference which had been effected in 1895.

In 1907 the Indiana Conference suggested a change in the boundary to be taken before the General Conference the next year. The proposal was to change the boundary in Greencastle. It read thus:

“. . . to make the boundary line reading: ‘thence along the Vandalia Railroad to Belmont Street, West Indianapolis’, to read, ‘thence along the Vandalia Railroad to Locust Street, Greencastle; thence north along said street, to the interurban Railroad; thence east along said road to the east line of Commercial Place, thence south to the Vandalia Railroad. . . .’”

No change was made in the boundaries as established in 1896 until 1920. However, for the first time in the history of

the Conference, the secretary in 1915 was authorized to draw a map of the Conference showing the boundaries, districts and charges and heads of circuits. This was published in the Minutes for 1916. It was planned to have these maps printed in the Annual Minutes every four years following the meetings of the General Conferences. Maps were included in the Minutes for 1920 and 1924, but then the practice was discontinued.

The Commission on Boundaries in 1919 reported that the only matter of business within their scope was that of the union of the Locust Street Church and the College Avenue Church in Greencastle, but that the committee was convinced that neither church was ready for this action. These two churches were located only three short blocks apart on the edge of the campus of DePauw University.

In 1920 The General Conference placed the boundaries of the Conference thus:

"Indiana Conference . . . shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along the said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West Indianapolis, including Locust Street Charge in Greencastle and Washington Street Church in Indianapolis; thence north to Michigan Street; thence east to the Belt Railroad to a point due west of Ninth Street; thence east to the Lafayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road, excluding Lowell Heights and River Park Churches, South Bend, Indiana; thence on said road to the north line of Marion County; thence east on the county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to State Line; on the east by the State of Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois."

The following change was made in 1924:

"Indiana Conference . . . shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana;

thence along said road to Terre Haute; thence along the Vandalia Railroad to Maywood Road and Tibbs Avenue to West Tenth Street and thence east to the Lafayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road . . .”

This arrangement of boundaries remains the same today. The Indiana Conference in 1927 instructed its delegates to the General Conference the next year to suggest that the boundaries be changed to follow county lines, instead of cutting through several counties. This proposal was in anticipation of a union of the Northwest and North Indiana Conferences which did not materialize. Again in 1937 the question of the union of the three conferences arose. The Indiana Conference appointed a commission to study this matter. In addition a cabinet was appointed to study the desirability and feasibility of readjusting the boundaries of the three conferences so as to form two conferences of about equal strength, or possibly one conference for the entire state. Apparently no action came out of this, and it was likely dropped as the Conference became engrossed in the experience of unification with the three branches of Methodism in 1939.

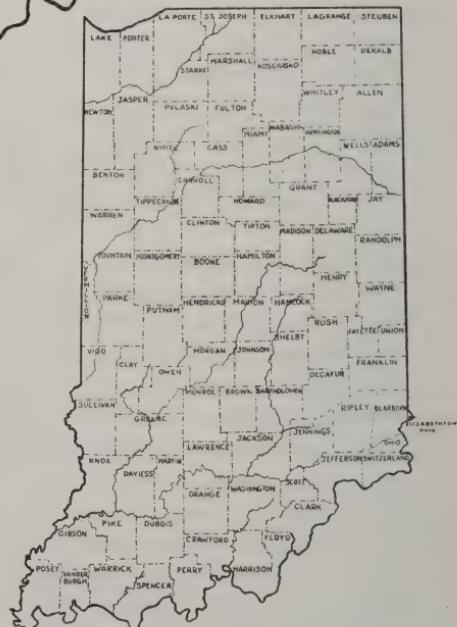
However, in 1940 the North Central Jurisdiction Conference passed an enabling act permitting the three annual conferences of the Indianapolis Area to change their boundaries “if and when the three Conferences could come to an agreement by affirmative vote that a change was desirable and should be made.” Any such action was to be subject to the approval of the Jurisdictional Conference, however.

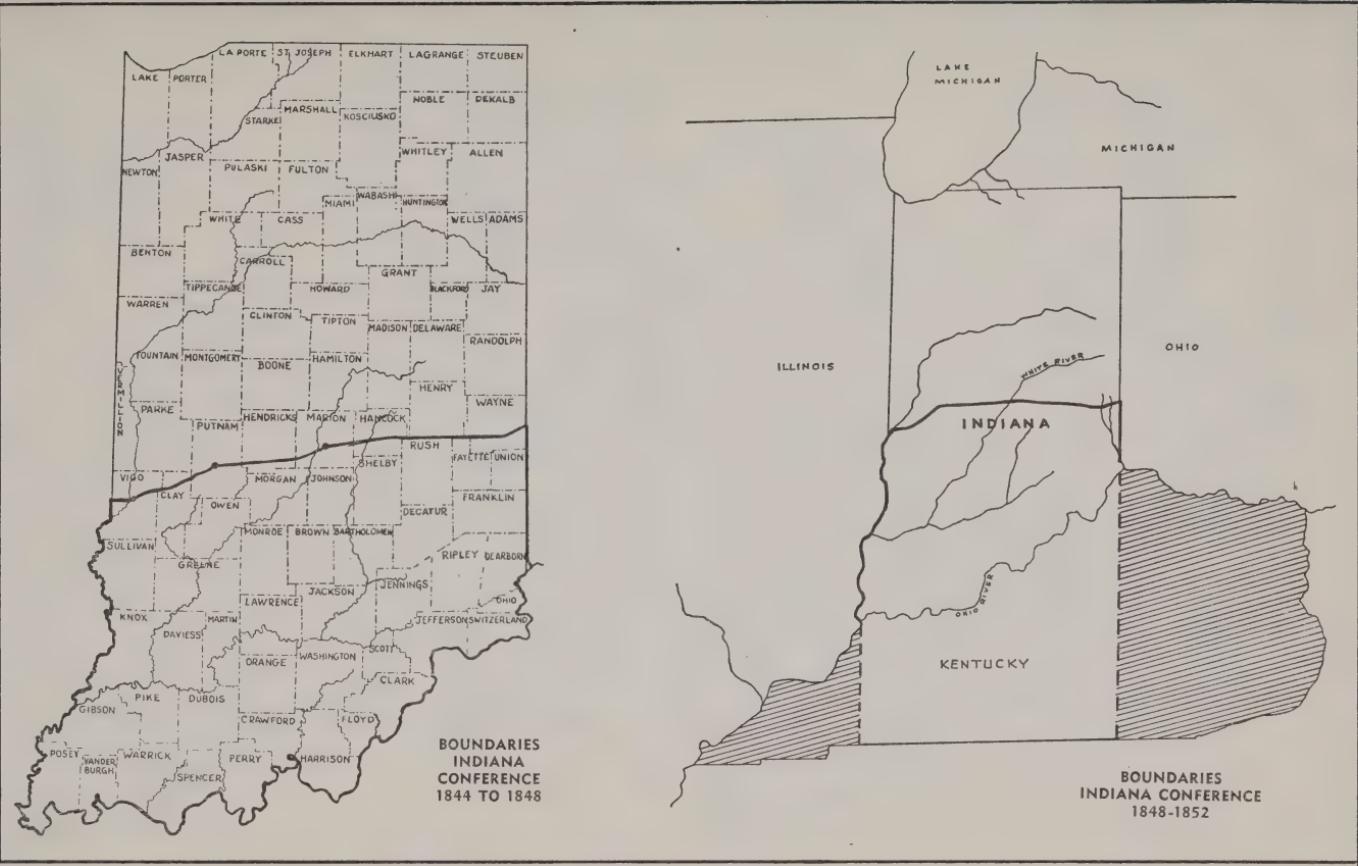
Within the boundaries of the Indiana Conference, geographical areas have been identified as districts for the purpose of simplifying the government of the Methodist Church. The districts have been added to, renamed, and deleted from time to time throughout the history of the Conference. The changes have been so numerous it is not possible to map the districts for each year. At times the members of the Conference have felt inclined to request the General Conference to reduce the number of districts but it availed them little on any of these occasions. Specific instances of this came in 1867, 1881, and 1934. The number of districts into which the Conference has been divided has ranged from five to fourteen but most of the time there have been seven or eight.

**BOUNDARIES
INDIANA
CONFERENCE
1840-1843**

PART
OF
ILLINOIS
CONFERENCE

BOUNDARIES
INDIANA
CONFERENCE
1836-1839









The Original Conference

1832-1843

The first Annual Session of the Indiana Conference of the Methodist Episcopal Church was held in the Wesley Chapel, M. E. Church of New Albany, commencing Oct. 17, 1832. Allen Wiley, Joseph Tarkington, John Kern, Daniel Anderson, Samuel C. Cooper, George Locke, James Havens, Asa Beck, Charles Bonner, John T. Johnson, William Shanks, C. W. Ruter, James Armstrong, William H. Smith, Enoch G. Wood, James Scott, Richard S. Robinson and Boyd Phelps answered the roll call. Bishop Joshua Soule presided and C. W. Ruter was made secretary. Nothing in the way of ceremony was held to mark this historical occasion and the Conference immediately settled down to the routine business of appointing committees to write the memoirs of the dead, to report on the book business, to draft by-laws for the Conference, to take up the matter of a conference seminary and to nominate preachers to officiate at the congregations or services of the session. Then the examination of candidates to the ministry was started. First those to be admitted on trial were examined and then those who were to remain on trial were given consideration; this was all done with closed doors. The character of deacons was then examined and followed by a similar procedure concerning elders. Several resolutions from the General Conference were read on the subjects of Sunday Schools, Bible and Tract Societies and were referred to a select committee for handling.

This was the general pattern of the Annual Session of 1832 and the many sessions that followed through the years, altered only as the increasing business of the Methodist Church demanded a larger number of committees. In time, standing committees were established to handle the routine interests of the church, and select committees were appointed to take care of the matters of immediate concern.

The church in which the first session met was a one-story brick church about 35 by 50 feet in size and located on the southeast corner of Market and Lower First Streets. It had been built only five years and was located almost forty feet back from the street. The yard was enclosed by a high open fence having a fancy gate with a high circular top. This no doubt was an imposing structure for the time but the church did not long accommodate the congregation, and in 1833 or



BISHOP RICHARD C. RAINES
PRESIDING BISHOP





NEW CHAPEL METHODIST CHURCH — 1806-1956

SALEM METHODIST CHURCH — 1809-1956

Exhorter's License.

Granted to Samuel Kestzel
by John Claus Preacher in charge,
Santa Claus, Ind. May 8. 1911

LOCAL PREACHER'S LICENSE.

TO ALL WHOM IT MAY CONCERN.

This Certifies that Henry W. Raper, having
been examined by us concerning his gifts, grace, and usefulness, we
judge that he is a suitable person to be licensed as a LOCAL
PREACHER in the METHODIST EPISCOPAL CHURCH, and we
accordingly authorize him to preach the Gospel, subject to the require-
ments of the Discipline of said Church.

Signed, by order of the Quarterly Conference of
Delington in the Indianapolis District
this 29 day of April, 1865.

Allen Wood Presiding Eld.

EXHORTER'S LICENSE OF SAMUEL KESTZEL — 1911

LOCAL PREACHER'S LICENSE OF HENRY W. RAPER — 1865

Know all Men by these Presents, That I Francis Asbury
Bishop of the Methodist Episcopal Church in America, under the protection of AL-
MIGHTY GOD, and with a single eye to his glory, by the imposition of my hands and
prayer, have this day set apart Amos Chitwood
for the office of a DEACON in the said Methodist Episcopal Church; a man whom
I judge to be well qualified for that work; and do hereby recommend him to all whom
it may concern, as a proper person to administer the ordinance of Baptism, Marriage,
and the Burial of the Dead, in the absence of an Elder; and to feed the flock of
Christ, so long as his spirit and practice are such as become the Gospel.

In Testimony whereof, I have hereunto set my hand and seal, this 11th
Day of September one thousand eight hundred and fourteen
Done at Conference Francis Asbury
In Cincinnati

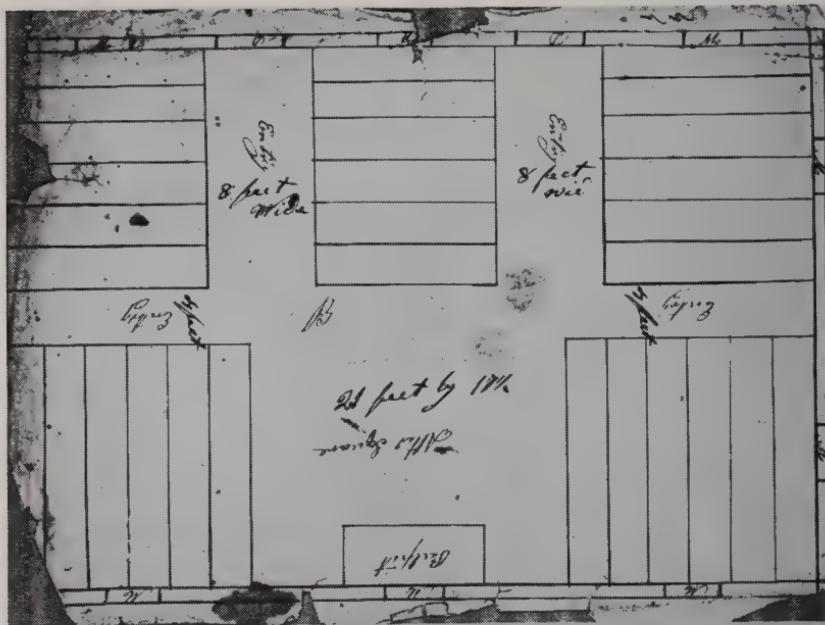
I do hereby certify that Amos Chitwood is legally admitted
as a local preacher of the gospel in the Methodist Episcop-
al Church so long as his life shall continue Corresponding with the
gospel and rules of said church.
Silver Creek Circuit, Signed in behalf of the conference this
9th day of September 1809. — Samuel Parker

This may certify that Amos Chitwood & his wife, has been acceptable Members in the Methodist
Episcopal Church, for a number of years, given under
my hand this 6th day of October 1807. — Marion C.
Wingfield

DEACON'S CERTIFICATE OF AMOS CHITWOOD, SIGNED BY FRANCIS ASBURY — 1814

LOCAL PREACHER'S LICENSE OF AMOS CHITWOOD, SIGNED BY SAMUEL PARKER — 1809

CERTIFICATE OF MEMBERSHIP FOR AMOS AND PRUDENCE CHITWOOD — 1807



Sketch of the plan of the Chapel
for the Chapel Street Church, Liverpool
on the 1st of October 1811.

Basil Brathwaite
William Pollock
John Sherratt
George Michael Sherratt
Basil R. Brathwaite
said Trustees set out the
Building of said Chapel to William Hobson
At £150/- to be paid in Subscription
paper as it stands unbound in money, books and
work, test

Isaac Lindsey
said Trustees met on the 10th of October 1815
to receive £100/- from the said W. Hobson
to whom it was given by them and the W. Hobson
the sum of one hundred Pounds and £10/-
and due of £1,300/- to Mr. Hobson said W. Hobson
being bound on account of some plank substantiation
and payment which was agreed upon by both parties
Samuel Daniels, John Nichol, John Smith, John Hobson
After the account was made up the W. Hobson
and I spoke to respectable people, especially among them

and found no damage found to Mr. Hobson
that was done to Mr. Hobson's property for our church and
therefore he took nothing from us for our church and
the purpose of subscription £15-17
paid for stone 813-67
for pipe 613-67
for other expenses 613-67
Money called in from before the year 1815-16
are laid out for the year 1815-16 1815-16
taffles, Nott and J. Jones 1815-16
1816 Nott Account
At summing of the taffles on the 20th 1817
Money called in for the purpose of keeping fire in
stone and Singing floor in the gallery, and other
purposes 814-07 paid to Jacob's 50
paid Isaac Brathwaite 33-50 for glass and brassy and
£10/- 1815-16
All of which of the taffles in November 1st 1818
set to the boarders into the heating fire, and during
the winter for the term of one year Isaac Brathwaite
undertook for £6-75/- which is to be paid
quarterly January, the 1st 1819 2d to July
3d to January 1820 1820 1820

DRAWING SHOWING THE INTERNAL ARRANGEMENT OF PEWS AND
PULPIT OF THE NEW CHAPEL MEETING HOUSE ABOUT 1850

FIRST PAGE OF TRUSTEES' BOOK OF THE NEW CHAPEL MEETING
HOUSE, SHOWING MINUTES KEPT FROM 1811 TO 1819

Minutes of the 2^d Quarterly Meeting held for Lawns
burgh Circuit at Bethel Meetinghouse 23^d Jan'y
1835, presid. Allen Wiley P. E. Richard J. Robinson
A. P. Sacken Wilson L. D. Bury Brody L. P. Sipher
Liddle L. P. Daniel Plimpton L. E. & James Murray
L. D. Nathaniel Swanson Silas Exonah Oldham
Asaile Beach & Mr. Bean Reporter; Sam'l Thornton
Lyne Bennett Thomas Williams Walter Hailey Dan
Lidegarde & Elizab'th Alden Clap Leader; S. Nelson
presented a certificate in due form he was accepted;
Visitation by the president are there any complaints A. none
Petition " same all there any, affably A. none
No " do is there any other Conference business A. none
Whinington the Conference adjourned.

Signed Allen Wiley P.E.

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PAGE FROM THE MINUTES OF THE LAWRENCEBURG QUARTERLY
MEETING, SIGNED BY ALLEN WILEY — 1830

CLASS RECORD OF THE PISGAH SOCIETY — 1818

THIS INDENTURE

THIS INDENTURE made the Twenty Sixth day of April, in the year of our Lord one thousand eight hundred and nineteen between Henry Clegg of Missouri and State of Missouri of the one part, and John Young of the other part, and

of the same place of the other part, **MINNESOTA**, that the said **John Clegg** for and in consideration of the sum of
One hundred and thirty five Dollars, good and lawful money of the United States, to him
to hand paid by the said **John Clegg** and delivery thereof, the receipt whereof **John Clegg** shall make
and deliver to the said **John Clegg** at or before the sealing
the end of **September** next,
concreats and discharge, now, **Health**
confirmed, and by that present date
release, coveny and confirm, unto the said **John Clegg**
all that certain lot or parcels of ground situate, lying and being in the **Borough of Passaic**, County and
State aforesaid, containing thereby six acres square bounded on one side by a lot and a **Cemetery** of **John Clegg** on the other
side by **Wm. Brown**, and on the other two sides by streets, being one of five sections of **Henry's Town** known as such
granted by the court of **Petit Common Law** on **January 1758** and sold by him to **John Clegg** the same day
as by **David de Peyster** Esq; in **Passaic Co.** N.Y. **July 1766** to **James Clegg** his son and entitled **22 August 1766**
He, my self of myself after **John Clegg** late, as in the **Borough**, **County** and State aforesaid and
now in the **State** of **New Jersey**, **Benton** Esq; hath now sold me the **22d** the last **Half acre** being bounded as
follows on one side by part of the lands granted by the said **James Clegg** to **John Clegg** by said **August 2, 1766**
on the said **22d** **\$15** on one side by **George Flent** on the other side by **George Street**, for the same sum as

TOGETHER with all and singular, the rights, members and appurtenances thereto belonging, or in any wise appertaining, and all the Estate, Right, Title, Interest, Property, Possession, Claims and Demand whatsoever, either of LAW or in EQUITY, or otherwise, however, of the said
Hawkins Dige
of, in, or to the said Let's a part of Conn. and every part and
bound therewith, TO HAVE AND TO HOLD THE SAID Up a branch of Connecticut

above described, bargained and sold, and every part and parcel thereof, with the appurtenances, to the said
John Ewing, *Francis Oige*, his heirs and assigns, to his and their own proper use and behoof forever;
AND THE SAME *Francis Oige*, for himself and his
Heirs, Executors and Administrators, the said *John Ewing*,
and every part and parcel thereof, with the appurtenances, to the said *John Ewing*,
John Ewing, his heirs and assigns forever, against
himself the said *Francis Oige*, and his heirs, and against him claiming a claim of all manner of damages, pecuniary or personal, claiming
to claim the same a just plant thereof.

SHALL AND WILL WARRANT AND FOREVER DEPEND BY THESE PRESENTS.—In witness whereof the said party of the
first part of these presents has, hereunto set his hand and affixed his seal the day and year first above written.

SIGNED, SEALED AND DELIVERED
IN PERSON OF

DEED TO LAND OF VINCENNES METHODIST CHURCH—SIGNED IN
1819 BY FRANCIS VIGO, HISTORICALLY FAMOUS FRENCH MERCHANT

(1)

At a Quarterly meeting Conference held at N. Robertson's
for Silver Creek Circuit, August 6th, 6th, 7th and 8th 1809.
Members present, — Deacons, Jonathan Stithall, James
Garner, Thomas Allery, John Evans, — Licensed Preachers
Jeff Rowland, — Laborers, Minor Chittwood, Nathaniel
Parker, — Stewards, William Bullock, & Hazel Rudder,
Leaders, — Leffannah Robertson, Samuel Bullock, William
Lockhart, Erin Thomas, Salathiel Newman, Edward
Jacobs, Davis Floyd, George Crutchfield.

Jeff Rowland Secretary,

Jacob Grayson,
William Bush Jr.

Con 9
of Sept
1809
At a Quarterly meeting Conference held at Bethel
meeting house Silver Creek Circuit the 8th day of Octo-
ber 1809, There are there any Appeals or Complaints
against Stephen Beaman who has Expedit from Society
of a charge laid in against him by John Lemaster for
having Squined him in the Sill of a mare which warn
his own people the case being Considered by the Conference
and the Expedit accordingly Fortified

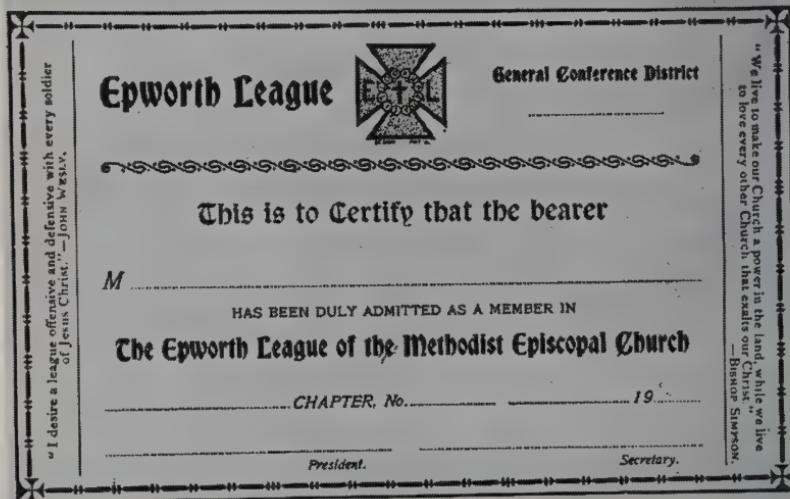
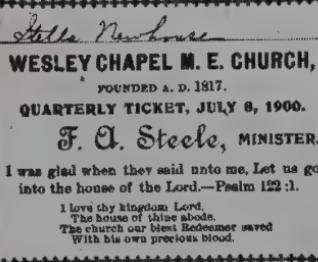
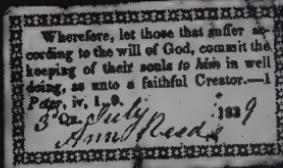
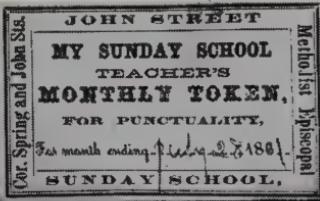
William Bullock Secy pro tem.

Robert Grayson,
Jacob Hare Jr.

Money Collected in Silver Creek Circuit in 1810	1 st M th	2 nd M th	3 rd M th	4 th M th
	January	April	August	October
At Mt Meetingfield birthol Meeting House				
January the 6 th	\$ 8			
Chitwoods	1.. 50			
Lockharts	2.. 75			
Bullarks	2.. 00			
Jacobs	3.. 10			
Jeffersonville	0.. 50			
Naylor	1.. 25			
Roberson	1.. 75			
Ricketts	0.. 25			
Publck Relation	11.. 13	15.. 25	20.. 67	20.. 87
		3.. 37		4.. 00

PAGE FROM THE ORIGINAL RECORD OF THE QUARTERLY MEETING HELD AT NATHAN ROBERTSON'S — SILVER CREEK CIRCUIT IN 1809 AND 1810

PAGE SHOWING MONEY COLLECTED IN SILVER CREEK CIRCUIT IN 1810



SUNDAY SCHOOL TOKENS AND TICKETS TO LOVE FEASTS
CERTIFICATE TO MEMBERSHIP IN THE EPWORTH LEAGUE

CONSTITUTION

—OF THE—

CHARLESTOWN

M. E. Sunday-school

ADOPTED—

1880.

OFFICERS AND TEACHERS

—OF THE—

M. E. SUNDAY-SCHOOL.

K. M. Temple.....Superintendent.
John W. Garner.....Assistant Super.
Maggie Bewick.....Secretary.
Lia K. Boyer.....Treasurer.
Lena Reeves }.....Librarian.
Nellie Morrow }

T. B. McChesney.....Teacher Class No. 1
Mrs H. D. Reeves, Teacher Class No. 2
E. M. Temple.....Teacher Class No. 3
Joseph Young.....Teacher Class No. 4
Mrs T. B. McChesney, Teacher Class No. 5
John W. Garner.....Teacher Class No. 6
Bell Temple.....Teacher Class No. 7
E. K. Lester.....Teacher Class No. 8
Edith Barnett.....Teacher Class No. 9
Frank Lester.....Teacher Class No. 10
Mrs J. G. Wilson, Teacher Class No. 11
Maud Boyer.....Teacher Class No. 12
Laura Karmen.....Teacher Class No. 13.

It shall be the duty of every scholar to be regular in attendance, and punctual at the hours appointed to open the school. They are required to abstain from swearing, to kneel and preserve *respect* during prayer, to pay strict and respectful attention to whatever the Teacher or Superintendent shall say or request, to avoid whispering, laughing, and other improper conduct. And any scholar habitually neglecting any of these duties, shall be subject to a proper censur, which may be inflicted by the Board at any regular or special meeting.

Art. XVI. This Constitution may be altered or amended by a majority vote of the entire Board at any regular or special meeting.

This school meets in the M. E. Church in Charlestown Ind., every Sunday afternoon at — o'clock —

[D. R. M. T.]

HISTORICAL SERIES—No. THREE

THE METHODIST

Vol. I.

March 21, 1815

No. 6



Methodist Episcopal Church and Parsonage, Charlestown, Indiana

Published Semi-Monthly by the
METHODIST EPISCOPAL CHURCH, CHARLESTOWN, IND.

W. F. Anderson, D. D., Resident Bishop
F. A. Steele, D. D., District Superintendent
J. G. Moore, Pastor
A. L. Crum, S. A. Superintendent
Miss Emma Detmer, E. J., President

A. J. Hutchins, chorister
Miss Louise McCollough, organist
Mrs C. Jones, President Ladies Aid
Mrs C. A. Stoeck, Pres. Misionary Society
J. W. Malone, Treasurer

TO ALL WHOM IT MAY CONCERN, GREETING:

Be it Known, THAT Amos Chitwood
Having been elected by the Ohio Annual Conference of Ministers and Delegates, was ordained for the Office of Elder, in the Methodist Protestant Church; and he is hereby authorized by said Conference, as long as his life and doctrine accord with the Holy Scriptures, to administer the Lord's Supper; to Baptize; to celebrate Matrimony; and to feed the flock of God, taking the oversight, not as a lord over God's heritage, but being an example to the flock.

Signed by order, and in behalf of the Ohio Annual Conference.

Geo. Brown President.
John Clark Secy. May 30th 1832.

AMOS CHITWOOD'S ELDERS CERTIFICATE IN METHODIST PROTESTANT CHURCH — 1832

At an Election held at New Chapel Meeting
Spots on the 15th day of Jan 1842 for the pur-
pose of electing Trustees for said Chapel the
following votes were taken:

James Smith	1	Wm. G. French	15
M. D. Robinson	2	Wm. H. Miller	13
J. H. Bennett	3		
Wm. H. Allen	4		
J. C. Knott	5		
G. P. Smith	6		
John Hazard	7		
J. M. Miller	8		
E. Sackett	9		
James Thompson	10		
J. C. Smith	11		
M. A. Sackett	12		
M. J. Bennett	13		
James Thompson	14		

John Hazard {
E. Sackett {
M. D. Robinson {
James Smith {
James Thompson {
for Legal
Trustees
New Chapel

Jan 15th 1842

At a meeting held at New Chapel meeting house
James Thompson was paid \$6.40⁰⁰ in rent
for his first quarter.

New Chapel

We the undersigned agree
to pay the sums annexed
to our respective names
for the purpose of purchasing
tools for digging graves at
the New Chapel Burying ground.
Laid tools are to be left at
the grave yard & are to belong
to it.

John Rotherham George Miller 25⁰⁰
John Gledhill Tilmon 10⁰⁰
Fielding Cumby W. R. Smith 20⁰⁰
Thos. Spotherton 10⁰⁰ 10⁰⁰
Ch. Swarly 10⁰⁰ 10⁰⁰
J. A. Finch 10⁰⁰ Wm. Webster 10⁰⁰
F. J. Knott 10⁰⁰ John Sackett 10⁰⁰
J. S. Smith 10⁰⁰ Le. Lawrence
Ged St. John 10⁰⁰ Robt. John Hazard 50⁰⁰
Geo. W. G. French 25⁰⁰ George Hazard 25⁰⁰

RECORD OF ELECTION OF THE TRUSTEES OF NEW CHAPEL MEETING IN 1842

SUBSCRIPTION LIST FOR PAYING FOR TOOLS FOR DIGGING GRAVES IN THE NEW CHAPEL BURYING GROUND—
1850's

The undersigned promise to pay the
sums aforesaid in the name of the parsonage
of Wapping, the location of the New Chapel
Methodist Church for his services for the
year 1881 June 1st.

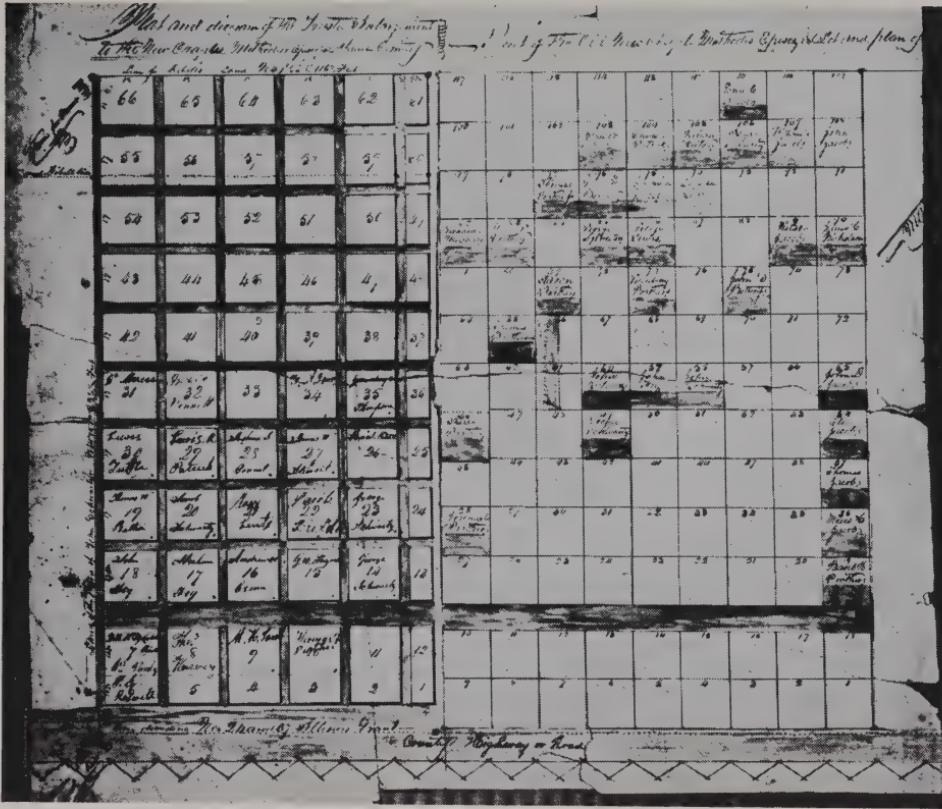
November 15-1882.

We the under Signed persons, paying the
sums annexed to our names for parlor Stoves,
and window blinds & two chairs. {
For the Marshall Meeting House,

Names	£. cts	Names	£. cts
Eli Jacobs paid	.50	C. A. Bennett son	10
Thomas brother paid	.25	J. G. Hart paid	10
Asen brother paid	.20	J. L. Tolson paid	25
James Hammitt paid	.25	H. Tolson paid	25
John brother paid	.25	J. West paid	25
Melchior paid	.25	Thomas Bear paid	25
Eliza wife of the late	.25	Silomon Jacobs	25
Davidson Jacobs paid	.25	Henry C. Johnson	25
John Frazee paid	.25	Edward Pretherston	25
James Smith paid	.25	Ways H. Pretherston	25
Thomas & Jacob paid	.20	Julian E. Shattock	25
Grace Pretherston paid	.25	George Shattock	25
Henry Nichols paid	.25	William Huntington	25
Asahel D. Bergman paid	.25		25
Frederick Fawell paid	.25		
Joshua Thompson paid	.50		
F. M. Allen paid	.25		
	10		
	10		
	70		
	70		
	25		

SUBSCRIPTION LIST FOR PAYING SEXTON OF NEW CHAPEL HOUSE — 1851

SUBSCRIPTION LIST FOR PURCHASING EQUIPMENT FOR NEW CHAPEL MEETING HOUSE — 1852



PLAT OF THE NEW CHAPEL BURYING GROUND ABOUT 1850

DEPUTY CAMP MEETING

Will be held on the beautiful grounds at

Deputy, Jefferson County, Indiana,
August 4 to August 18, 1902.

The B. & O. Southwestern Railroad will place on sale during the Camp-meeting tickets from Lawrenceburg, Louisville, New Albany, Vincennes and intermediate points to Deputy and return at rate of one fare.

Tenters' outfit to and from Deputy without charge.

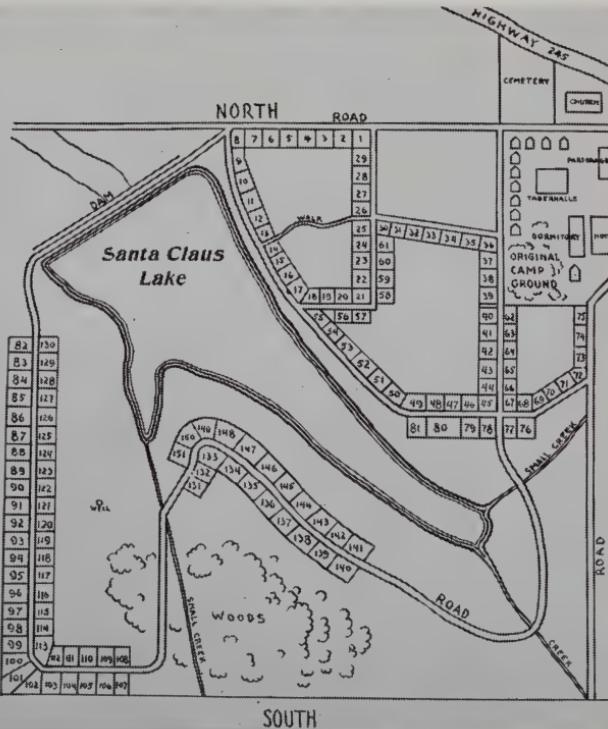
Cots for rent by the Association at 25 cents during the Camp Meeting.

Bring your bedding.

Dormitory for young ladies in charge of a competent young lady.

Ministers will be favored by one-half rates for table board.

For tents, boarding, etc., please correspond with Mr. J. D. Robertson, Deputy, Indiana.



BROADSIDE OF THE DEPUTY CAMP MEETING

LAYOUT OF THE SANTA CLAUS CAMP GROUND — ABOUT 1920

1st quarterly meeting of Bethel
held at Lawrenceburg Jan 1st 1824
Wm. Blanchard Preaching Elder & others
John Shadford Preacher in Charge
Officer ministrations present as follows
John Schrader, Local Elder
Peterman Howard, Wm. Price, James Daniels
Joseph Price, Elders, John Shadforth Elder
other young steward.
The conference having no business to do
adjourned to Zelienople Jan 2nd
John Schrader etc. John Blanchard
governed for the year 1824
The second quarterly Meeting Conference held
at Zelienople Jan 2nd 1824 for Bethel
Circuit January 1st 1824
John Blanchard Preaching Elder
John Shadford Preacher in Charge
Richard Maynard, 3rd of following members
were present at the conference
Daniel Allred, John Thomas Holmes
Clos Lesters. There being no appeals or
complaints. The Preaching Elder by order
of the conference removed the following
laborers license was removed
John Webb, Charles Little, John Taylor
Aaron Bennett, John Holmes, Daniel
West, Mr. and Mrs. Brown, Kramer,
Joseph Shadford having resigned his office
no rendering, Standard John Schrader was
appointed in his place. Wm. Blanchard P.C.

1st Sunday in January 1834
Preached at Montgomery
From 4th chaf. Ephesians
4 to 6 Rose —
Small congregation
2nd Sunday
No appointment
3rd Sunday day
4th Sunday preached at
Bro Young from 50th
Psalm 144 & 15 Warm

PAGE FROM THE EARLY RECORD OF THE LAWRENCEBURG QUARTERLY MEETING

PAGE FROM THE DIARY OF REV. JOHN SCHRADER

Indiana Pioneer Hist. Soc.
Jefferson County State of Ind
A Description follows for the purpose
of Building a meeting house for
the wants of the Methodist Church
to be built on Land of certain description
near the Raccoon Spring the said
Trustees will give one acre of Land
and more if necessary for which he will
make a deed for the same for building the
meeting house on and for other good and lawful use
said Trustees will give as much timber made
convenient for building the house the same for the purpose of the
size to be sixteen by eight inches thick at the base of the
fire place to be cut out after also a black well hewed
frame of stone cut and dry stone very a plank floor
two windows and a door all other may think proper
for to calculate the poles are required to make the
Raccoon Spring out the first Sunday in August it being the
first day of August there and then to appoint they or one
or more trustees to superintend to building of the house or for
to for to make such alterations as the majority may
think proper on the building of the house to be sealed
to the lower floor the house to be finished against
Christmas at which time by those present each
subscribers shall himself & the same amount
to his name July 21 1818

Now all sum by these presents the 25th day of
July William & Patrick Wilson of Jefferson County
and State of Indiana now hold & own land
unto the Trustees of Pisga meeting house and
their successors in office in the sum of sum
of thirty dollars per month and for the true
payment we bind our heirs and executors
justly severally by these presents in witness
whereof we have here unto set our hands
and seals this 25th day of July 1823

The conditions of the above obliga-
tion is such that if the above bonded
Andrew S. Wilson & Patrick Wilson
shall well and truly lay a hearth chimney
and plaster Pisga meeting house & lay
a floor in the same according to the
articles of sale thereof this obligation
to be void also to remain in full force
and virtue

Andrew S. Wilson

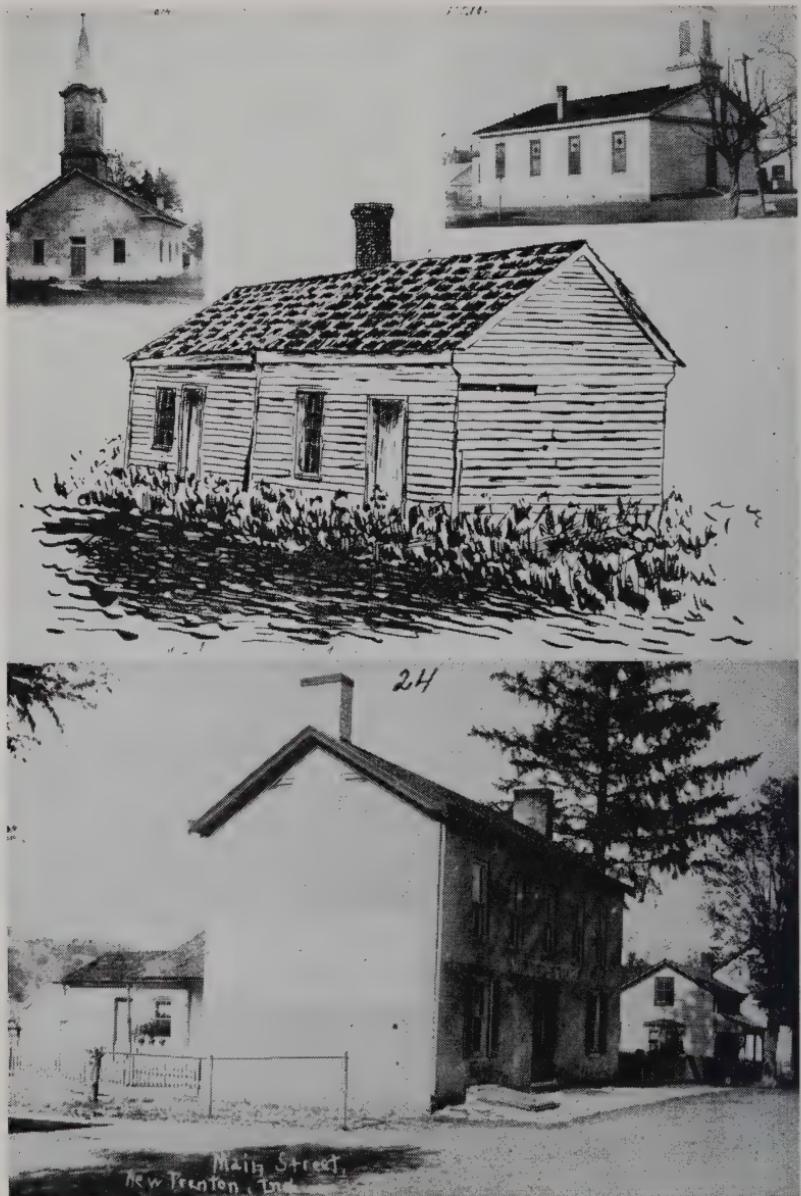
Patrick Wilson

COPY OF CONTRACT FOR CONSTRUCTION OF PISGAH MEETING HOUSE IN JEFFERSON COUNTY, INDIANA IN 1818

BOND FOR IMPROVEMENT OF THE PISGAH MEETING HOUSE IN JEFFERSON COUNTY, INDIANA — 1823



ORIGINAL METHODIST PROTESTANT
CHURCH.
ERECTED IN 1831.



CHURCH BUILDINGS OF THE BROOKVILLE METHODIST CHURCH
PRIOR TO THE PRESENT STRUCTURE

MANWARRING'S TAVERN — SCENE OF EARLY METHODIST PREACHING,
NEW TRENTON, INDIANA



EARLY METHODIST BISHOPS — BISHOP ROBERT R. ROBERTS — CENTER, BISHOP ROBERTS'
MONUMENT ON DEPAUW CAMPUS — BISHOP JOSHUA SOULE



REV. JAMES HAVENS

FATHER HAVENS' HOOISER HOME. 1825.



JOHN SHADRACK



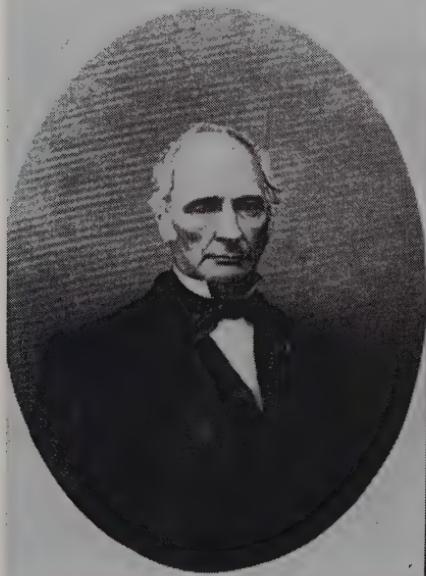
PETER GREWLIGHT



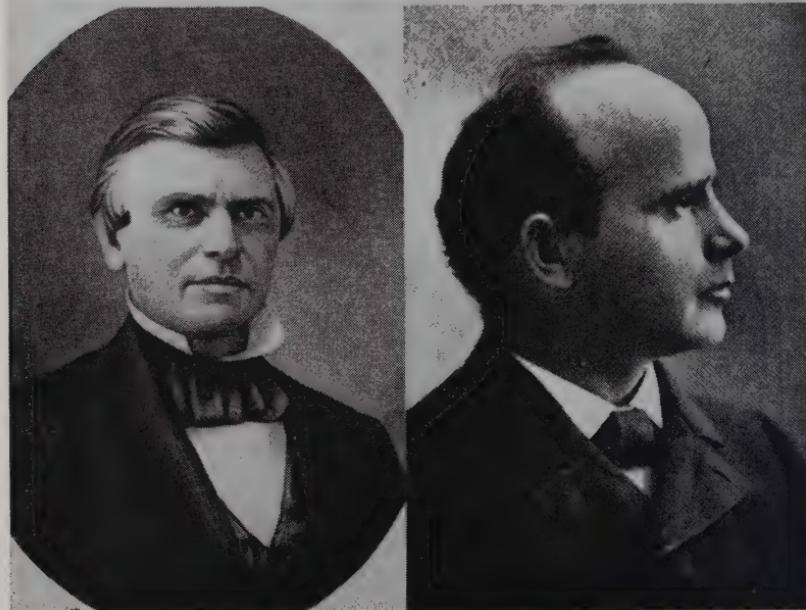
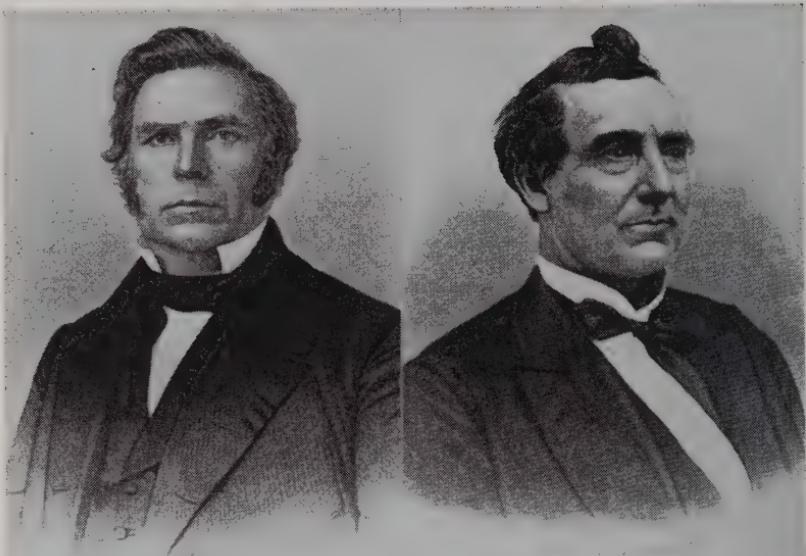
RICHARD HARGRAVE



ENOCH G. WOOD

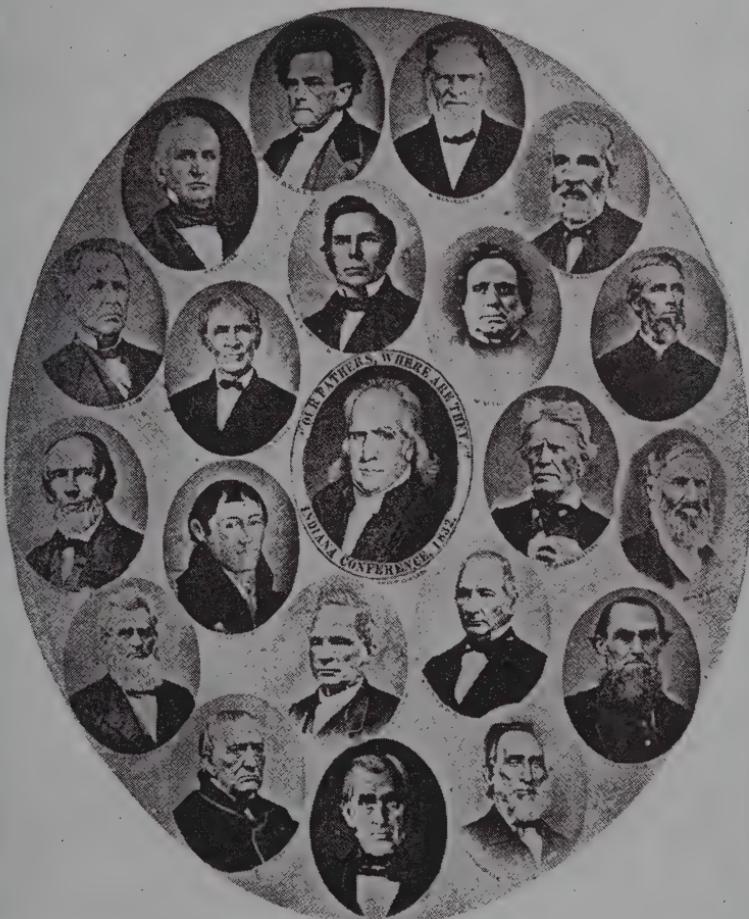


METHODIST CIRCUIT RIDERS—(UPPER RIGHT, RICHARD HARGRAVE—LOWER LEFT, ENOCH G. WOOD—LOWER RIGHT, JOSEPH TARKINTON)



UPPER LEFT, CYRUS NUTT — LOWER RIGHT, JOHN P. D. JOHN —
UPPER RIGHT, E. R. AMES — LOWER LEFT, MATTHEW SIMPSON

First Separate Indiana Methodist Conference



INDIANA CONFERENCE OF 1832, METHODIST
EPISCOPAL CHURCH

OLD BETHEL MEETING HOUSE

The First Methodist Church erected on Indiana soil has been placed on the original site in Robertson's Burying Ground, 8 miles north of Charlestown. It was dedicated during the month of August, 1807. The Committee representing the Indiana Conference and others have planned for the reopening of this Historic Building.

SUNDAY,
AUGUST 28, 1904

.. BISHOP ..
JOHN M. WALDEN, D.D.LL.D.

Who inaugurated the movement looking to the preservation of this landmark of Indiana Methodism.



WILL PREACH AT 11 O'CLOCK,

A Platform Meeting will be held in the afternoon and addresses will be made by Revs. W. H. Gandy, R. A. Kamp, W. H. Grimes and others.

The people of many of the neighboring towns are planning to bring their people and spend the day in this beautiful grove. Those driving can reach the grounds through trustee's or stranger's Local liverymen will arrange for those who reach Charlestown by train or others who may desire their services.

BRING YOUR WELL FILLED BASKETS.

The grove is an ideal place for comfort and with the added historical interest and the presence of one of our honored Bishops we are looking forward to a great day.

Remember the Bishop will preach in the forenoon.

SUNDAY, AUGUST 28, 1904.
COMMITTEE.

ROBERTSON

NATHAN
DIED MAR 10, 1821
AGE 79 YRS.
ELIZABETH HIS WIFE
DIED DEC 21, 1821
AGE 67 YRS.



UPPER LEFT — BROADSIDE OF OLD BETHEL MEETING HOUSE CELEBRATION — 1904

UPPER RIGHT — INSET — OLD BETHEL ON DEPAUW CAMPUS AND TOMBSTONE OF NATHAN ROBERTSON IN ROBERTSON BURYING GROUND, CLARK COUNTY

LOWER PICTURE — OLD BETHEL MEETING HOUSE ON ORIGINAL SITE ABOUT 1905



METHODIST BISHOPS WITH RESIDENCE IN INDIANA
BISHOP TITUS LOWE, BISHOP EDGAR BLAKE
BISHOP RICHARD C. RAINES, BISHOP F. D. LEETE



DIGNITARIES

TOP ROW — NELSON PRICE, AERA PUBLIC RELATIONS; E. L. JONES, CONFERENCE LAY LEADER;
DR. W. C. PATRICK, TREASURER INDIANA CONFERENCE

HOSPITAL

BOTTOM ROW — JACK A. L. HAHN, SUPERINTENDENT METHODIST HOME; EDWIN SHAKE, SECRETARY OF INDIANA CONFERENCE; SUMNER L. MARTIN, SUPERINTENDENT METHODIST HOME



GENERAL CONFERENCE DELEGATES

TOP, LEFT TO RIGHT—RAY D. EVERSON, A. W. KOEHLER, RALPH G. HASTINGS, R. M. KIBLER, HAROLD W. HEWITT, MERRILL B. McFALL

SECOND ROW LEFT—JOHN A. HOADLEY, HAROLD HUGHES, DALLAS L. BROWNING

FRONT ROW LEFT—W. T. JONES, MRS. C. A. STILWELL, FRANK TEMPLIN

SECOND ROW RIGHT—SEXSON HUMPHREYS, FLOYD L. COOK, ERNEST H. JONES, SR., A. M. BROWN, HARRY O. KISNER, HAROLD HUGHES, JOHN A. HOADLEY, NORBERT G. TALBOTT, LEE S. JARRETT, DALLAS L. BROWNING

FRONT ROW RIGHT—AMOS L. BOREN, W. T. JONES, MRS. C. A. STILWELL, MRS. RICHARD TEMPLE, FRANK TEMPLIN



OFFICERS OF THE METHODIST HOME, FRANKLIN, INDIANA — UPPER LEFT, LLOYD SANDERS — UPPER RIGHT, RALPH HASTINGS — INSET, MISS MARIE WHITE—LOWER LEFT, ALICE KRAUSE—LOWER RIGHT, SUMNER L. MARTIN



SIGNING OF CONTRACT FOR THE INDIANA METHODIST HOME FOR THE AGED—ALDEN MERANDA, S. L. MARTIN (STANDING), LLOYD SANDERS, RALPH G. HASTINGS (SEATED)

INDIANA METHODIST HOME FOR THE AGED

LAYING OF THE CORNERSTONE OF THE INDIANA METHODIST HOME FOR THE AGED



TOP LEFT — MISS ANGIE GODWIN, FOUNDER OF METHODIST CHILDREN'S HOME

TOP RIGHT — REV. AND MRS. J. C. COONS, SUPERINTENDENT CHILDREN'S HOME

BOARD OF TRUSTEES OF INDIANA METHODIST CHILDREN'S HOME

ALSO INCLUDED
WERE
ST. JOSEPH'S
AND
KALAMAZOO
MISSIONS
IN
MICHIGAN
TERRITORY

MISSIONARY
DISTRICT

THIS AREA THE
VINCENNES
WAS A PART OF
ILLINOIS CONFER-
ENCE 1824-1839

VINCENNES

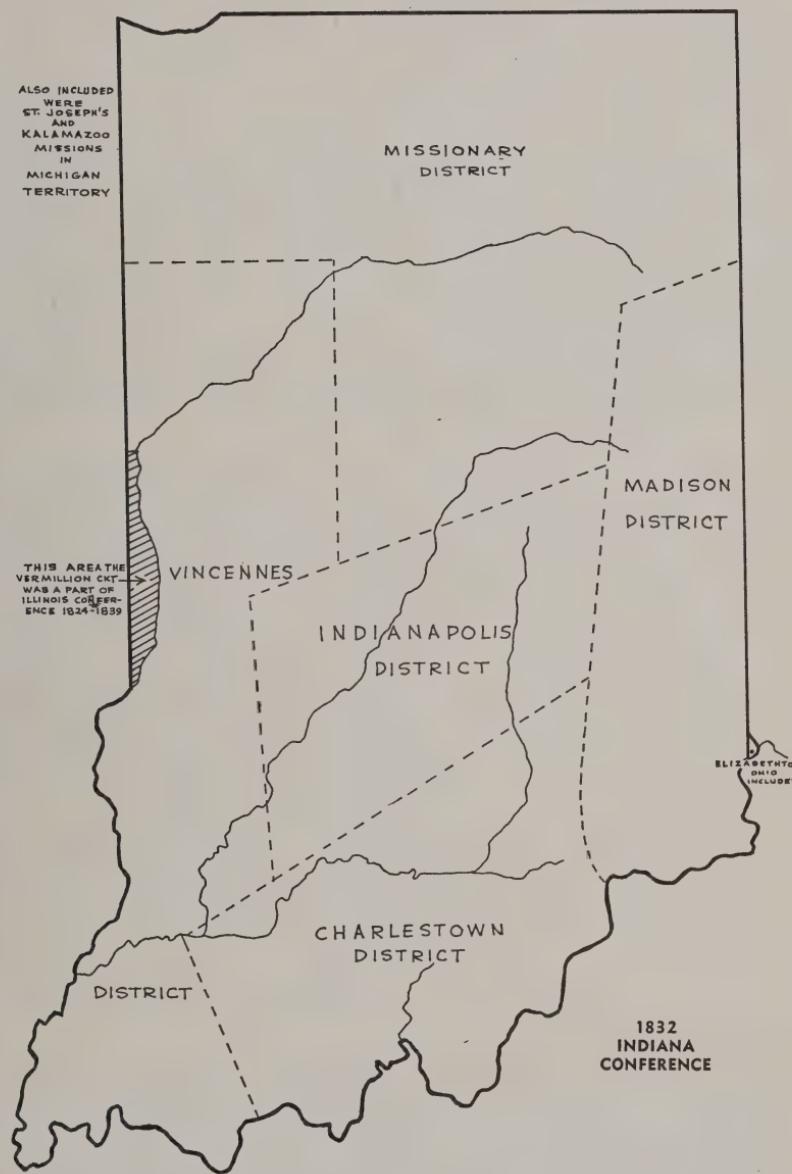
MADISON
DISTRICT

INDIANAPOLIS
DISTRICT

ELIZABETHTOWN
OHIO INCLUDED

CHARLESTOWN
DISTRICT

1832
INDIANA
CONFERENCE



1834 wings 15 by 50 feet were added on both sides of the church. The congregation of this church included a lot of river men, who were in attendance when at home. It was this group that named this church the "Old Ship"; they said it resembled the "Old Ship of Zion." "For," they said, "she has her wings spread and is ready to sail away." This was an important charge in the Indiana Conference.

During the first eleven years of the Indiana Conference the limits of the Conference extended over the entire state. This was the only time in its history that this was true. In 1832 there were only five districts—Madison, Charlestown, Indianapolis, Vincennes and Missionary. The latter extended into Michigan. The only area of the state not included in the Indiana Conference during this period was that land west of the Wabash River as far north as Warren County. The chapter on the Boundaries of the Conference and the accompanying maps will show this arrangement.

In 1833 the second session of the Conference was held in Madison and the membership of the Conference was reported as 23,617, an increase of 3,582 members over its original membership. A paper was read from the Agents of the New York Book Concern relative to the starting of a Methodist paper in Cincinnati similar to *The Christian Advocate* in the East. This idea was approved by the Conference and a year later the Methodist Book Concern was established in that city. This year a bequest of \$500 was left to be appropriated by the Conference in helping the most needy preachers in the Conference. This and a similar bequest coming to the Conference at this time provided the first funds of the Preachers' Aid Society, which was later formed. Missionary money supported missions at the Tippecanoe and Eel River Mission, Maumee and St. Moriah Mission, Kalamazoo Mission and others outside the limits of the Conference. A resolution which required all conference members to appear at the next Annual Conference uniformed "in round-breasted coats," was introduced and adopted.

The Methodists were easily the most numerous denomination in Indiana. Moody Cleon, a Presbyterian missionary, tells of the situation at Orleans which he visited in this year: ". . . In this place the Methodists were the predominant sect. There are no less than five preachers of that denomination residing in this little place. One of them is a physician, one a merchant, another a copper-smith, another a tanner, and the fifth has

gone to the Legislature. And notwithstanding this great number of preachers, when I came here there was no preaching oftener than once in 3 or 4 weeks and no prayer meeting or Sabbath School, or Bible class in the place. . . .”

By 1834 the Conference growth had slowed somewhat although an increase of 1,684 in members was reported. Three new districts were formed. The Missionary District was now named LaPorte and the Bloomington and Crawfordsville Districts were added. In this year the Conference took the first steps to get Methodists on the faculty of Indiana College. A petition to the State Legislature asking it to change the method of electing trustees for the state college was submitted by the Conference, but in vain. At this session a Preachers' Aid Society was organized and a constitution for auxiliary societies was adopted. A pledge was made to support the new *Western Christian Advocate* periodical. The mission report showed missions at Fort Wayne, Otter Creek, Logansport and Troy.

Membership in the Indiana Conference increased only 263 by 1835. The people of Indiana at this time were becoming increasingly aware of their great need for improved means of communication and were making extensive plans for the development of roads, canals and railroads. An extravagant program of internal improvements which eventually placed the state in a condition of indebtedness was inaugurated the next year. Money was not plentiful in those days, as is testified by the experience of Rev. James Havens, who attempted to raise money for a meeting house in Centerville. Rev. Welker in his story of Haven's itinerary tells how:

“. . . Mr. Havens carried a subscription paper with him as he passed round the circuit, and solicited aid to build as opportunity offered. He presented his subscription paper to Elisha W. Fulton, an excellent man and class-leader who then lived in Richmond. Mr. Fulton was not opulent. His occupation was making Windsor chairs. Times were hard and money scarce. He could exchange his chairs for produce, but seldom could sell them for cash. He greatly desired to aid in the erection of the church, but felt his embarrassment. He finally offered Mr. Havens a set of ten-dollar chairs. Mr. Havens said, ‘No, subscribe five dollars and the Lord will send some man to buy your chairs, and you will save five dollars.’ Mr. Fulton thought a moment. He determined to trust the Lord.

He subscribed five dollars, and Mr. Havens went on his way rejoicing. The next day a man from Centerville came to Richmond, bought a set of chairs of Mr. Fulton, and paid him ten dollars in cash. Mr. Fulton then paid Mr. Havens five dollars and had five left. No one ever loses anything by trusting the Divine Being. . . .”

Testimony to the need of public roads was also given in this account where he described winter travel in eastern Indiana:

“That winter and spring one could often track his predecessor by the blood from the horse’s legs on the broken mud and ice. . . . I counted, one day, six wagons stuck in the mud between Rushville and Little Blue River. Some had left their wagons and taken their goods out on horseback. This hard traveling, in those times, was endured only by good constitutions, and that without much roast-beef and plum-puddings.”

At this time Indiana included appointments in Michigan Territory and this undoubtedly was an area in which the preachers did not care to travel because of the primitive conditions. In 1835 the Conference instructed its delegates to the General Conference of the following year to ask them to make the northern boundary of Indiana the boundary of the Conference.

In this year the Conference adopted a resolution asking the General Conference to restore the original rule of Wesley on “ardent spirits.” This was a rule stating that “drunkenness, buying or selling of spirituous liquors or drinking them, unless in cases of extreme necessity” should be avoided. The acceptance and common practice of drinking is well described by Rev. Tarkington, who tells of his problems on the circuit near Brookville:

“. . . The Hendrickson class was a migratory institution, as were most of the country classes of that period, holding meetings a little while at one and then at another private house, where there happened to be more than one house in the neighborhood sufficiently spacious for the purpose. This class had four such houses—Collett’s, Henderson’s, Sim’s, and Carmichael’s. All were stopping-places for the tide of immigrants then seeking homes in the ‘New Pur-

chase,' all displaying the 'Private Entertainment' sign over the gateway, except Carmichael's which swung a regular tavern sign; the difference between this and that being that a tavern had a license to sell whisky 'by the small,' and the others sold by the quart only. Because Mr. Carmichael kept his bar-room open to accommodate travelers during preaching, Mr. Tarkington moved the preaching to Hendrickson's where there was no disturbance of that kind; but he could find no such relief at New Trenton, where the tavern was kept by a local preacher, and the only other place was at a layman's who kept a tavern also. Here the local preacher took his seat in the congregation near the door that led from the dining-room, the pro tem chapel, into the bar-room, from which he could easily go at a call, and wait on customers, and then return to hear the balance of the sermon or tell his experience in class. . . ."

In 1836 a resolution was adopted to stop members of the Conference from defiling the floor of the church by spitting or using tobacco. It is assumed from this that many of the preachers chewed tobacco in those days, although it was not an acceptable habit to many. James Nesbit, a member of the Cynthiana Church, became very annoyed one Sunday while in church by the smoke from pipes of men standing beneath the fine shade trees on the church lawn. "On Monday morning he shouldered his axe, walked to the Church, and cut down every tree, remarking, 'No man shall smoke that filthy weed under trees I have dedicated to the Lord.' "

This year for the first time a Committee on Education was appointed. At this time its work had to do with the establishment of Indiana Asbury University, but in later years its work has involved all the educational work within the Church and Conference. A large part of the time the Conference of 1836 was engaged in the details of establishing a college. The school was designated Indiana Asbury University and Greencastle was chosen as its location. An extensive plan for raising funds for starting the institution was presented to the Conference, well discussed and then adopted.

During these times one of the outstanding Methodist preachers in Indiana was James Havens who was spoken of as ". . . the Napoleon of the Methodist preachers. . . . He was a good person, a strong physical formation, expanded lungs, a

clear, powerful voice, reaching to the verge of the camp ground, the eye of the eagle, and both a moral and personal courage that never quailed. . . ." In the earlier days of his ministry it was quite common for some of the Methodist ministers to be extra careful of what they ate or drank. ". . . but this fastidious squeamishness was rather ignored by Mr. Havens because he thought it savored too much of priestly pedantry . . . and he usually ate without questions anything that was set before him. He drank coffee, tea, milk or water, just as it was provided for him at any meal, and at all places. . . ."

In 1837 the Indiana Conference appointments numbered 116 preachers to minister to 31,320 members about the state, and in 1838 the membership had risen to 35,540 and the Logansport District was added. The following year brought a tremendous increase in membership and as a result three new districts were organized and one changed, making a total of 12 districts in the State. The new districts were Greencastle, South Bend, Connersville and Richmond in place of Centerville. This period was marked by remarkably successful revivals in many parts of the state. The church spirit was tremendous and evangelistic efforts pushed with zeal. The peculiar nature of itinerancy began to have effect. "Sidney Smith, in derision, called the Methodist religion, 'the religion of barns' because the people pushed their evangelizing activity with untiring zeal into barns, fields, huts, cabins, everywhere men . . . were found." In our state these Methodist itinerants sought out every log cabin and schoolhouse, every barn and building where settlers could be brought together. This easily explains why the Methodist membership reached 62,188 in 1842.

Another factor in this growth was the popularity of the camp meetings. Rev. James Havens, whose Hoosier home was about three miles west of Rushville, after coming to this state in 1824 led many of these meetings. One problem of the early preacher at these meetings had to do with the maintenance of order, as in every community, there were rowdy elements aggressive in their efforts to disturb these affairs. Mr. Havens held a camp meeting in Indianapolis in 1836 on what has since been called the "Military Ground" west of the State House. The attendance was large and was estimated to number six or seven thousand people. An incident occurred at this camp meeting which demonstrates the caliber of Rev. Havens. It is told thus:

" . . . One of the most notorious leaders of what was then called and known as the 'Chain Gang' at the

Capitol, appeared at this camp meeting, and by his presence and threats, created quite an excitement. The fellow was strong and athletic, and prided himself on his physical power, and had often boasted that the man did not walk the earth who could handle him or put him hors du combat. Of course, even the officers of the law feared such a customer; and if he was regulated and made to keep in the bounds of order, it was thought that the Presiding Elder himself would have to accomplish the work by some sort of strategy. On Saturday night word was sent in to the preacher's tent, to Mr. Havens, that this old Captain was on the ground, and great fears were entertained from his threats, that he would do some serious mischief. Mr. Havens arose from his bed and dressed himself, and with a few chosen friends, sallied forth in quest of the depredator. The night was dark, and the dim campfires gave the only light by which any one could be recognized.

"To take such a man prisoner was well understood to be a dangerous effort, and as a matter of caution, the posse moved in a body, for a fight was expected, as they all knew that the rowdy Captain was afraid of nothing, and would not be disposed to yield to any mere ceremony.

"When they came up to where he was, Mr. Havens spoke to him and gave him his hand, which he held on to, while a friend seized the other hand, and before he knew it the Captain was a prisoner. Of course, when he learned the condition he was in he made some effort to rescue himself, but he soon found it was all in vain, and quietly yielding, he was led before a magistrate, who committed him to prison. The following Monday, Mr. Havens visited him at the jail, and after a good long talk, went to the magistrate and had him released. The old Chain Gang Captain never troubled Mr. Havens again."

Revivals and camp meetings worked hardships on churches as well as people, as is seen by the condition of the Carlisle Church about this time. "After the church had been in use a good many years, it got rather shaky especially in the back end. It was built on stilts or piling, and during the revivals, when the shouting and jumping was most enthusiastic around the

altar, extra precautions were taken by placing additional props under the back end."

After 1836 the membership of the Methodist Church in Indiana increased with each year. In 1836 there were 28,180 members and four years later 52,626 and two years after that in 1842 there were 62,188 members. The districts were increased to eight in 1836 after the formation of the Centerville District.

The Conference wrote the Western Book Company in Cincinnati in 1837 to ask them to secure and print the book being written by Rev. Charles Elliott on the "Errors and Hurtful Tendencies of Roman Catholicism." A committee was appointed to consider "the claims" of a temperance paper in Indianapolis, which resulted in the Conference promising its support of this publication.

In 1838 the members of the Conference were urged in a resolution, that was adopted, to aid in the organization of temperance societies and to solicit subscriptions to the *Indiana Temperance Advocate*. Temperance work was based on the principle of total abstinence from all intoxicating drinks. The Conference in this year received a lengthy report from the visitors to Indiana Asbury University as well as the Agents who had been appointed to solicit funds for the school. Among these was William Daily. A few years later he became the minister of the Methodist church in Madison. At this time he was a very young man and not married. He was said to have had an unusual way of doing things and that his marriage was no exception. Local church history tells how ". . . After a sermon delivered by himself, he remarked, 'It is recorded Abraham took unto himself a wife . . . I propose to do likewise.' He then walked down the aisle and Miss Pamelia, the queenly daughter of Joseph and Elizabeth Northcraft, threw from her shoulders the cloak that concealed her wedding attire, was led forward by the groom to the altar, the ceremony was pronounced by the Presiding Elder, and Pamelia Northcraft became Mrs. Daily."

Considerable business was transacted in 1839, part of which had to do with Bishop Roberts. His place of residence in the remote section of Lawrence County had never been satisfactory to his colleagues since it was difficult to see him when he was at home—or to know when he was to be at home. On many occasions they had urged him to move to a more accessible city and the Methodists at Louisville, Kentucky, also wanted him to

move there. The subject of his moving was brought before the Conference and a resolution adopted requesting him to move. Notwithstanding the pleas of the Conference he refused to move from his rural home, as he was well along in years.

1839 was also the year in which the German Methodist church was introduced into Indiana at Lawrenceburg. The story of the development of this branch of Methodism is written in a later chapter.

Friday, October 25, was set aside as a day of religious devotion in regard to the Centenary of Methodism. On this occasion Dr. Simpson, the young president of Indiana Asbury University, delivered the sermon and made a lasting impression upon the members of the Conference by his oratorical powers. This Conference was held in Lawrenceburg and the Conference took occasion "to approve the object of the Boatmen Bethel Society" which apparently was an organization to promote religion among the boatmen on the rivers. Again concern was expressed over the dress of the members of the Conference and a resolution was introduced and adopted to request them to return to the original plainness of Methodism, "that they all be requested to wear either the round breasted or plain frock coat."

One of the final resolutions of this Conference had to do with pledging support to the American Colonization Society. This national organization, which had auxiliary branches in most states, had as its main purpose the removal of free Negroes to Africa to give them self-government. This resolution is the first instance of the Indiana Conference showing interest in the problem of the Negro, except for the reading of a letter on the subject of slavery from the New England Conference at an earlier meeting of that same session.

Up until 1840 the Conference Minutes had been recorded on loose sheets of paper, and in this year the members took up a collection which was given to the Secretary and a record book was purchased for future use. Printed minutes appeared about eight years later. In this year the Conference showed its first concern about orphans and a resolution was adopted asking the preachers to make special inquiry about the orphans in their communities to see if they were getting a proper education. The orphans of former preachers were of special concern to this group. The first annual report of the visitors of Indiana Asbury University was heard. In this it was pointed out that the institution was greatly in need of "a valuable library, chemical

and philosophical apparatus" and that it would need \$20,000 to procure this. As Bishop Soule was contemplating a trip to Europe, it was suggested the money be raised before he left. Each preacher was asked to exert his influence to procure each year one or more "suitable" students for the College.

Two annual collections were agreed upon to raise money for the College and the preachers were urged to gather the funds by personal visitation in their communities rather than by public collections. This was the first of the continuous money-raising efforts on the part of the Indiana Conference for this University. So frequent were the requests for money from the administration of this school through the years that it is possible in this history to mention only the major efforts of this nature. There is no doubt that this college could never have continued to open its doors year after year except for the financial assistance of the Indiana Conference, and the tone of vested interest which characterizes the references to this school in the Conference Minutes is certainly justified.

The decade of the 1840's saw the continued growth of Methodism in Indiana. Revivals were profiting the churches in terms of membership and money. Rev. John Kiger, who served the Brownsville Church at this time, related an incident which well described the happenings on some of these revival occasions. He said:

"... On Monday night a good many came to the altar as penitent seekers of salvation. Among the number was a widow, a very wicked woman, the daughter of a respectable Universalist. Her sister, the wife of an excellent young man—a Methodist—had joined the Church. This widow tormented her sister until she drove her from the Church. The Holy Spirit most wonderfully convicted this widow. She came to the altar, pleading earnestly for mercy. About seven o'clock she swooned away into apparent unconsciousness. She was removed to the house of Rev. James Taylor, a local preacher. After continuing the meeting until ten o'clock Mr. Kiger went to look after this persecuting woman. She was found lying on a sofa on her back, her eyes wide open but motionless. The room was almost full of ladies, who had been attracted thither to watch her and wonder at the strange scene. They were all in the greatest excitement. Indeed, they were panic-stricken. Her pulse was found to be in

normal condition. To quiet the feverish excitement of those present, Mr. Kiger said: 'there is no cause for alarm. Similar cases have come under my observation in Virginia when I was a boy. None of those afflicted in this way ever died, but came out happy, and so will this one after awhile.'

"They would cheer up for a few minutes, and then become panic-stricken again. 'By one o'clock in the morning,' said Mr. Kiger, 'they had gotten utterly beyond my control, and I could hold them no longer.' At this time they told her brother-in-law, James Robinson, to go for her father. They said it would not do for her to die within two miles of her father, and not let him know how she was. Robinson got on a horse and hurried over to her father's. That worthy sire appeared at a window, and asked what was wanting. Robinson told him that Alice was in a queer way. He then gave the particulars of her going to the mourners's bench, swooning away, being taken to Taylor's house, her rigid form, staring eyes, etc. The mere mention of the case seemed to strike the old Universalist in the heart, and after pausing a moment he said: 'Jim, I believe I will not go. She is in the hands of the Lord, and plenty of good friends are around her, and I believe I will risk it till daylight.' So Robinson returned without her father. But . . . Alice partially came to while Robinson was away. She was all right and happy, her face in appearance was almost angelic. Her soul was filled with unspeakable joy. Some of the sisters present asked her if she was conscious of anything, or had any mental view of anything. She answered: 'I had wonderful views.' On being requested to tell something she saw, she declined, saying: 'O no, no one would believe me even if I could describe the things I saw.' . . . Next morning her father came and saw her. . . . He went to our morning meeting. . . . He had not been in a Methodist Church before for twenty years. He went right up to the 'Amen Corner.' . . . After a few prayers and a number of testimonies to the love of God and the knowledge of sins forgiven, one could see he was powerfully wrought upon, and that he was struggling with some terrible and deep emotions. When I called for penitents to come to the altar . . . Mr. Morris

wanted to, but could not. Some kind of stiffening power had come over him, as though he were cramped. He could neither stand nor kneel; but there he sat with elbows at something like an acute angle, the tears streaming down his cheeks, and he crying aloud for mercy. This continued for more than an hour, when the light of God came into his soul, his sins were pardoned, and the Holy Spirit . . . had regenerated his nature. He immediately became limber, and walked about in the Church, praising God with a loud voice. . . .”

In 1841 the Conference took up the case of Rev. William Dailey, who recently had been married. He was accused of “unministerial and unchristian intimacy with a certain Mrs. Defrees, a married woman.” Specifically, “for frequenting her room . . . and laying your arms around her and kissing her in the absence of company.” In this trial Rev. Daily was found guilty and he admitted his error and promised to “be more circumspect in his conduct.” However, this was not the end of the case as the following year another committee reviewed the situation and recommended his character be passed by the Conference without censure. It was agreed that he had been guilty of nothing more than “indiscretion.”

The work of the American Bible Society was heartily approved by the Methodist Conference in their work of supplying those people without Bibles, copies for reading purposes. Each preacher pledged to preach at least one sermon each year on the importance of the Society and the importance of “Biblical knowledge.”

The Conference published for the first time in 1842 the statistics which revealed the number of meeting houses, parsonages, Sabbath schools, local preachers, and members of the Conference—white and colored. In addition, missionary receipts were shown and the various details of the Sabbath schools, numbers of teachers, scholars and superintendents. These statistics were hereafter a part of the Annual Minutes of each conference. In 1842 there were only 45 parsonages, but there were 473 churches or meeting-houses. This shortage of parsonages caused many preachers embarrassment, especially if they were married. Rev. Kiger tells of this problem when he was located on the Lexington Circuit in Scott County:

“. . . there was a sort of a parsonage on the circuit, in a little town. This consisted of one moderate-

sized log room, with a shed kitchen behind it. Into this pretentious building we were expected to move. I took with me one of the stewards, to see what could be done. ‘Now,’ said I, ‘we are obliged to put up two beds and a trundle-bed, which, during the day, can be run under one of the larger beds, to get it out of the way. After the beds, the bureau must be put in. Now, in your mind, so arrange them in this room as not to shut up the front door nor the door leading into the shed-kitchen.’ He thought it over for awhile, and then said: ‘It can’t be done; you will have to go some place else.’

“At the suggestion, we went over to Lexington nine miles west. The little village where the parsonage was located was sometimes called Milton, sometimes Ramsey’s Mills, and then for distinction, ‘Mud Town.’ It is now called Kent. We found none there except the much abused remnant of what had been a two-story frame house, with a hall running through the middle. It was wretchedly demoralized. It once had a chimney at the east end, with a fire-place above and below; the chimney had fallen down, and the bricks had been taken away. The east end of this house never had any place for a fire, yet it sat up close to a two-story brick house. By permission, we cut a hole into the chimney near us, and put in a pipe. We got an eight-inch pipe, and put a six-inch one into it, in order to protect against fire. We set the big joint on end, and then put the small joint inside, pouring soft mortar inside until it was full, letting it stand until dry. In this way we got it perfectly safe between the houses.

“The other end of the house was made to do excellent service in providing a shelter for the pastor’s buggy. The opening made by the fallen chimney served as a door for the admission of the buggy. The house was in a very dilapidated condition, and would probably have tumbled down long before but for the support of a brick kitchen on the north side of the building. The sill and studding had rotted away on this side, and the old building leaned heavily against the solid brick wall. The kitchen once had a good fire-place, yet it was badly dilapidated; but with a few stray bricks,

a trowel made of a shingle, and mortar made of clay and water, without sand or lime, it was patched up so as to render excellent service during the entire year. In the east room of this house there had been a tailor's shop. Dust and tobacco had accumulated until there was a mound in the middle of the floor several inches thick. Mr. Kiger humorously remarks that 'some people were known to use tobacco in those days.' This 'mound' as he calls it, was attacked with pick and spade, ultimately loosened, and removed from the house.

"He says: 'As I worked with pick, spade, and an old broom, I progressed slowly, carrying the mound away on the spade. After these helps were of service no longer, I resorted to hot water. In this gigantic task I was not disturbed by neighbors. Even my wife could not venture near enough to sympathize with me. The stench would have made her deathly sick.' Tobacco has had an unenviable reputation in certain locations for a long time. He continues: 'I worked on, and through the agency of soap and sand, muscle and mussing, I finally got it in pretty good order.' "

This same year Bishop Roberts had been persuaded to come to Indiana Asbury University at Greencastle to have his portrait painted, and upon the completion of this work the Conference ordered it placed in the college chapel behind the rostrum, and took up a collection to pay for the painting. A committee was appointed this year to devise a plan for dividing the Conference, and a report was subsequently made recommending the National Road as the line of division. The major problem of division of the Conference at this time had to do with the allocation to districts of the churches in Indianapolis. Not only was this then a matter of controversy but it remained so for a hundred years after. The Conference of 1843 met in Crawfordsville and was addressed by Professor Larrabee of Indiana Asbury University whose talk was ordered published.

Until this time the trials of members of the Conference had apparently been open to the public; for in this Conference a resolution was introduced requiring they be conducted with closed doors thereafter, and this was adopted. With an impending division of the Conference facing them the follow-

ing year, two places for holding the 1844 annual session were selected, and in case this division did not take place at the General Conference it was decided that the session was to be held at Indianapolis. By this time the Conference had grown to include 16 districts. Michigan District had been separated in 1839 and Centerville District was formed in place of Richmond District. New Albany in place of Charlestown, and Brookville in place of Connersville. In addition there were Madison, Evansville, Bedford, Greencastle, Crawfordsville, South Bend, Fort Wayne, Lafayette, Indianapolis, Rising Sun, Vincennes, Pendleton, and Logansport Districts. In these districts were 148 circuits served by 200 preachers. The spread of Methodism in Indiana clearly demanded the division of the Conference and in 1844 this was authorized by the General Conference and the North Indiana Conference came into being including the charges and circuits in the north part of the state above the National Road. That portion of the state below this line retained the name of the Indiana Conference. The chapter on the Conference boundaries tells the story of this division.

One of the final actions of the Indiana Conference before the division was to take action concerning the death of Bishop Roberts. This venerable Bishop had passed away on March 26, 1843, and all Methodism had mourned and grieved over the event. The Indiana Conference was not willing to see his remains rest in the isolation of his rural home in Lawrence County, and though they had not been able to obtain his removal while alive, after his death his body was disinterred and taken to Greencastle where it was buried on the campus of Indiana Asbury University. Bishop Soule was asked to write an epitaph for a monument to be placed on his grave. The traveling trunk of Bishop Francis Asbury which had been in the possession of Bishop Roberts was given to Dr. Elliott to use in preparation of a story of the Bishop's life and then it was deposited in the cabinet of the University. Pictures of the Bishop Robert's monument on the campus of DePauw University are shown in this book on another page.

During the period from 1832 to 1843 there were 62 of the present-day Indiana Conference churches organized. Most of them (excepting Indianapolis District) were located in the districts embracing the counties in the central part of the state. At this point of division of the Conference the membership had reached 69,218 and there were 488 churches.

The First Division

1844-1851

The separation of the churches and districts of the North Indiana Conference left the Indiana Conference with a decreased membership and smaller territory. In 1844 the Conference had only 292 churches with a membership of 35,949, but so rapid was the growth of the Church that it was only seven years later that the number of churches had increased to the same number as that prior to the division, but in the same length of time the membership had risen to only 39,239.

In 1844 the Conference met at Bloomington and one of the first resolutions adopted was a recommendation to the preachers to refrain from becoming members of the Masons or Odd Fellows fraternal organizations. This anti-Masonic feeling did not last many years after this but in these early days there was a mistrust of "secret societies" and there was a feeling that membership of preachers in these organizations could cause dissension in the churches. In this year the feeling over the issue of slavery came to a head in the Methodist Church, and groups of people in some of the states withdrew from the Methodist Episcopal Church and formed the Methodist Episcopal Church, South with more liberal views in regard to the possession of slaves. The story of the development of the Methodist Episcopal Church, South is told in another chapter of this book.

The Methodist Episcopal Church maintained a positive and unswerving attitude and viewpoint in regard to slavery and its views were ably publicized by the editor of the *Western Christian Advocate*. The anti-slavery policy of this periodical drew severe criticism from other political and religious publications, and in 1844 the Indiana Conference in a resolution stated their approval of the manner in which the editor, Dr. Bond, had conducted his editorial column in the *Western Christian Advocate* and *Journal*.

The 1844 division of the Indiana Conference had split the eastern and western charges in Indianapolis. The western charge being Meridian Street Church and the eastern later Roberts Chapel.

An interesting story is told of Rev. Havens' experience with Governor Noah Noble in Indianapolis at this time. Governor Noble had held office from 1831 to 1837 but was still living

in the capital in 1844. The story is written by O. H. Smith in his *Reminiscences of Early Indiana*. It runs thus:

In one of Mr. Havens' quarterly-meeting visits to Indianapolis, he was stopped on the street by his excellency Governor Noah Noble, and invited to be his guest during the occasion. Of course, Mr. Havens felt it to be his duty to accept the kind invitation, as he knew the Governor had been raised a Methodist; and though not yet a member himself, he was satisfied that the best hospitalities of the Gubernatorial mansion would be granted him, and he wheeled around his old roan and followed the distinguished statesman to his home.

Conducted to the parlor, after he had disrobed himself of his overcoat and leggins, Mr. Havens was kindly and politely seated in the best chair in the room, when the Governor informed him that he had been thinking about him for several days, and he had been ardently wishing for just such a visit.

"Well, Governor," responded the old itinerant, "if I can do you any good I shall prize my visit as providential, for I had intended stopping at another place; but, as I am now here, I will ask the privilege of saying one thing to you before I leave, which, I have no doubt, if you will act upon it, it will be classed among the best acts of your life."

"Well, Brother Havens, what is it? Let me hear it, just here and now," asked the venerable Governor.

"You know, Governor," said Mr. Havens, "that I have always been your friend, both politically and personally, and I have felt often, that after all, I had not been true to you."

"Why, yes, Brother Havens," the Governor responded, "you have, as far as I know, in every particular."

"Yes, but I know that I have not," said the old and conscientious itinerant. "I have never told you," he added, with his eye fixed on that of the Governor, "that you owe it to yourself and your family, and to the education your mother gave you, to join the church."

This sort of appeal was certainly more than the Governor was looking for—for, in a moment, the

great tear of contrition was in his eye, and turning to his venerable friend and giving him his hand, as if guided by some unseen power, he said:

"Brother Havens, I have always intended to be a Methodist; but a thousand influences have prevented me from carrying out my resolution, and I will say to you now, that I will carry it out yet, and that, too, before very long."

Mr. Havens was highly gratified to hear the Governor thus express himself, and of course, reminded him that "procrastination was the thief of time."

In less than a year from the date of this visit, the . . . Governor of Indiana was on his dying pillow, and Mr. Havens being forty miles away, the Governor sent for the stationed minister of the old Methodist Church, Rev. Lucien W. Berry, to come and see him, which he did; and, at the Governor's request, he received him into the Methodist Episcopal Church, and administered to him the Lord's Supper; and a few days after he preached his funeral sermon, to an immense congregation of deeply stricken and sorrowing relatives and friends.

The slavery controversy and the split in the Methodist Church left much bitterness in the minds of many people and undoubtedly this situation accounted for the decrease and retardation in the growth of church membership in the 1840's. This political issue was so strong at this time that some churches were being used for political party meetings such that the General Conference of 1844 declared this use a desecration and "that church trustees had no power to let them for such purposes." The Indiana Conference agreed with this viewpoint. In those days Negroes were not only allowed to become members of the Church but were also allowed to preach. Jesse Thrift was examined and elected to the office of elder by the Annual Conference in 1844. He was a colored, local preacher of the Madison District.

The Indiana Conference in 1845 had established five standing committees. These were on the subjects of Memoirs, Education, Sabbath Schools, Bible Cause, and Tract Cause; a large part of the business of the sessions was taken up by the reports of these committees. In this year the Education Committee reported that Dr. Matthew Simpson of

Indiana Asbury University had been called to the presidency of Woodward College, in Cincinnati, Ohio. This greatly disturbed the members of the Conference since they knew very little of the history or present state of this school, and they said, "We are unprepared to judge whether we ought to surrender a man of Dr. Simpson's known and approved qualifications to such an institution out of our bounds." They were further convinced that Greencastle was a more healthy location than Cincinnati and they were unwilling to "take any action which would place Sister Simpson in that location, to the danger of her health and life." Rev. Simpson had actually accepted this call and had merely stated that "the ill health of his lady inclined him to accept." Feeling as they did, the Conference voted to refuse to make the appointment.

The Sabbath Committee advised the preachers to avoid traveling to or from appointments on the Sabbath and the Sabbath School Committee asked these men to "endeavor to form all their Sabbath Schools into Juvenile Missionary Societies at this time."

The next year the preachers were cautioned against spending too much time at the business of building churches and parsonages and neglecting their pastoral work and appointments. Other improprieties were also taking place as a Rev. Sullivan was tried and found guilty of taking up a collection "for himself to the exclusion of his Presiding Elder and colleagues . . .," which was deemed improper. W. W. Hibben was twice accused by his Presiding Elder of being identified with "one of the leading political parties of the nation," probably the Abolitionist, but the committee investigating the charge found him innocent. The Education Committee this year recommended the establishment of a female seminary under the patronage of the Conference. This was the first of a long series of efforts on the part of the Conference to promote female education.

The Conference met in the German Methodist Church in Evansville in 1847. The Indiana Conference this year was presented with a resolution coming from the Erie Conference in the East regarding slavery. This particular resolution stated, "The holding of slaves in any State, Territory, or District where the laws will admit of emancipation and permit the liberated slave to enjoy freedom," was to be added to the rule in the Discipline on slavery. The Conference did not concur in this suggestion. Another resolution was voted down

which asked that a protest be made to the General Conference on the division of the Methodist Episcopal and Methodist Episcopal, South, and requested that this action be declared null and void. It also suggested that those ministers who chose to remain in the South be allowed their proportion of the Book Concern money. Although this was voted down by the Indiana Conference, the division of the monies of this organization was later granted by the General Conference. The Committee on Education appointed Rev. Daily to travel and make a collection for the "Farm for the Agricultural Professorship" of Indiana Asbury University.

By 1847 it was more apparent than ever to many members of the Conference that the work of the Church was not prospering as it had in former years. Rev. Allen Wiley, writing from New Albany, addressed an open letter to the Conference on this situation. He pointed out the growth of the Church in the state during the years from 1839 to 1844 and the decline of the Church after this. His explanation of this situation was given in five causes, only two of which are pertinent. He said, "First, there has been a large immigration of members, whose places have not been taken by immigrants." This explained why the Indiana Conference lost membership at this time but the North Indiana Conference did not lose, as there was a continued migration of people into the northern part of the state at this time. He continued by saying the unfortunate division of the Church did much injury "for our preachers and people spent much of their time in discussion of merits of the controversy, and often their feelings became unduly excited; yet our feelings were not always as devotional as they would have been if we had not divided."

In 1848 the documents and records of the Conference had become sufficiently bulky that the need for a depository was obvious, and the Conference ordered the Secretary to purchase a "Trunk" in which to keep these things. He was also ordered to bring it to each year's Annual Conference session. A preacher on one of the rural circuits had been given a "lot of leather" as a donation to the Missionary Society of the Conference and he was authorized to sell it and forward the money to the treasurer of this organization.

Rev. Isaac Owen, one of the college agents, made known his interest to move to California and do missionary work, and he asked for transfer by the Conference. This request was readily approved, and he was ordered to spend the time

before his departure collecting funds to purchase books for a small book depository at "San Francisco in Upper California." The Conference interest in his ambitions was so great it adopted a resolution stating that in the eyes of the Conference "it is advisable for Bro. Owen to go out to California by land next spring with the emigrants who may start from Independence or St. Joseph, Missouri."

This year Matthew Simpson was appointed the editor of the *Western Christian Advocate*. Although the subject did not come before the Indiana Conference, he wrote extensively about the Mexican War in this periodical. The Church bitterly condemned the war with Mexico on the grounds of both annexation of territory and slavery. Simpson predicted, "The probable result threatens to be, that Whig and Democrats may be lost in the local designation of North and South," and this became a fact within the following decade.

In 1849 Bishop Janes addressed the Conference at some length concerning the doctrine of holiness, the duty of pastoral visitation, the instruction of children, and closed his remarks by explaining why he thought it best that "young ministers should not form matrimonial engagements." This year the Committee on Female Seminaries reported the selection of Princeton and New Albany as locations for schools. The Conference appointed both visitors and boards of trustees for these institutions and made plans for raising funds to establish and maintain them.

The attention of the Conference was directed to the matter of preachers' salaries in 1849. The need for better pay was well illustrated in the story told by Rev. John Kiger, who said, "I could generally go out in the morning, and after preaching, meet the class, get dinner, then go home, and by working until eleven o'clock at night, get a pair of shoes finished in three nights. I made all the shoes for myself and family during the entire year." In another instance he tells of "a good brother living in a remote part of the circuit, with benevolent inclinations, and in order to meet the pastor's family expenses, cut off a piece of beef just behind the horns and in front of the shoulders, and left it at the parsonage, and received a quarterage receipt for 50c from the pastor. This good brother evidently supposed this would be all Mr. Kiger would get for mince-meat. He was mistaken, within three days he got four pieces more. Five beef-necks in less than a week for one preacher did very well. . . .", which is

an expression of sarcasm because of the poor choice of meat given the pastor.

In 1849 the average salary of the preachers in the Indiana Conference was about \$179. The highest paid preacher was Rev. Joseph Tarkington who received \$350 for traveling the Putnamville Circuit. However, there was a great deficiency in the amount raised for the allowances of the preachers and the Conference devised a plan whereby every member of every class would be solicited by the local stewards by use of subscription papers. Church extension or the promotion of new churches, was also given attention and each preacher was asked to report not only the number of meeting houses and parsonages in their bounds, but also the cash value of these and the amount contributed for the erection or improvement of these.

The Conference met in Jeffersonville in 1850 and the president of the Jeffersonville Railroad invited the members of the Conference to take a ride on this new road just opened to Sellersburg, about eight miles north of Jeffersonville; but the Conference declined because of the urgency of business. It is interesting to speculate on this refusal to take a ride on the new railroad. No doubt they had a lot of business to take care of, but other motives may have entered in. The experience of Rev. John Kiger which took place on the New Albany and Salem Railroad just a few years after this Conference session may also partly explain their refusal. He told how "the rails were flat, iron bars, fastened to sills, like a wagon-tire felly." "In riding on this road," he said, "it was not a question as to whether we would get off the track, but simply how often. After enduring what I thought poor skill and equally bad management in so many cases in trying to get the train on the track, one day I ventured to suggest to the conductor a plan by which I thought he would be able speedily to get the train on the track when it had been thrown off. He very readily adopted my plan. It proved successful, and we were soon on our way." But Mr. Kiger does not tell how he advised that this feat be accomplished. Another incident he related had to do with this same railroad, now the Monon Railroad. He says, ". . . I was waiting at the north depot in Greencastle for at least seven hours. The train came at length. We got on board, and went three or four miles—nearly half-way between Greencastle Junction and Putnamville—when both passenger coaches ran off the

track, thumping over the cross-ties, knocking over both stoves, scattering fire in every direction, and knocking the trunks to smithereens. I went to the conductor . . . I told him I would go back to Greencastle . . . but he insisted that I remain with him. This I concluded to do. We were not long in getting the two coaches clear of the track. After this was done the conductor said: 'I will have to leave you here, while I run down to Bloomington and bring up a coach.' 'No, sir,' said I, 'we will do no such thing. We can all pile into the baggage-car and on the tender.' This the passengers did and rode this way to Bloomington.

The visitors to Indiana Asbury University reported a successful revival in the school from which more than 50 students "became religious and attached themselves to the Church." Much time was devoted by this Conference to the establishment of schools for women. White Water Female College and the Indianapolis Female College were discussed following reports by the visitors. Temperance was also a matter of concern at this time and a resolution was adopted to memorialize the "State Convention . . . to prohibit in the new Constitution, the license of tippling houses." This was the Constitutional Convention then in session engaged in revising the state constitution. Many of the churches had apparently permitted temperance lecturers to speak from the pulpits on this subject and this practice had apparently proved unwise in some instances; for the Conference found it necessary to adopt a resolution approving cooperation with the various temperance organizations but refusing to "countenance any agent or lecturer, . . . whose habit it is to denounce the Church or its ministers as opposed to the cause of temperance, or who, in their public addresses, indulge in ribaldry, obscene jests, or slanderous misrepresentations—things wholly unbecoming in our pulpits. . . ."

The Conference of 1851 at Indianapolis was a lengthy session. The members were invited by Governor Joseph Wright to take tea with him at his residence and apparently they found time to enjoy this with him. It was apparent by this time that the Indiana Conference circuits and districts were again becoming unwieldy in size and that it would help matters to divide the Conference once more. This step may have been caused as much by the difficulties of transportation, as the increase of membership had not been impressive during the last five years, although the number of churches had increased

to 501 in number by 1851. This increase in churches caused another problem—the shortage of parsonages, of which there were only 67 in this same year. For this reason the Conference recommended that every preacher secure a suitable lot of ground for a parsonage on those circuits or charges where they had not been built.

The number of churches in the Conference in 1851 was the largest number reported until again in 1894 when by the reunion of the South-East Indiana Conference this figure was again reached. However, the division of the conference was not the only contributing factor to the reduction in numbers of churches. Through the years fires have taken their toll with tragic repetition. In the early days this was usually caused by the overheating of the stoves, the burning out of the flues, and in some cases caused by the primitive lighting system. But churches were not all that caught fire; Asbury Chapel in Vincennes District was lighted by candles held by tin reflectors; at one service the burning tallow fell on the long, fluffy hair of one of the members, setting it on fire and almost causing a personal tragedy.

Much of the controversy with the other denominations that was so prevalent in the earlier days had to some extent abated by the 1850's but there was still contention with the Baptists on the matter of baptizing. John Kiger tells of an incident of this kind which took place at Stilesville on the National Road west of Indianapolis where there was a strong society of Baptists. He says:

". . . From some cause, they did not take to me much; and yet they came to hear me preach when not in conflict with their own meetings. One Sunday morning, during a quarterly-meeting, I preached, administered the sacrament of the Lord's Supper, and baptized quite a number. There was one woman who wanted to be dipped, and that was according to the rules of our Church. A creek running north, under a bridge over the National Road, seemed to be the chance, and yet it did not furnish a very ample supply supply of water. There was one place deep enough but it was so circumscribed that it would not admit a grown person to be placed in it at full length; and so as I led the woman into the water, I told her how to do it. She was to turn her face up stream and kneel down, and thus avoid all exposure. I told her then

that I would place her face foremost, as there was not room enough to put her under the water backwards. She saw the situation and at once agreed to it. There was no exposure nor strangling, yet I knew the Baptists would gossip about it all afternoon. I preached again at night, and the Baptists were there in considerable force. As I had heard of their criticism, before beginning my sermon I remarked: 'I understand the Baptists brethren have indulged in some criticism of me in baptizing an applicant face foremost; and yet I don't suppose anyone can tell, if dipping were the primitive mode of baptism, whether it was face foremost or backward. You know the Bible is silent on this subject. And besides all this, the Dunkers are as exclusive immersionists as you are, and they always baptize face foremost, dipping three times, once for each name in the Trinity. They give as one reason for dipping the face foremost, that if baptism in any sense indicates a starting for heaven, they should not start backward. We must somewhere on the way turn about and face to the front, or we are in danger of backing off the bridge.' "

Although there is an element of humor in this account today, the matter was one of deep concern and seriousness to the people of that day. Society was slowly developing by the middle of the nineteenth century in Indiana. The state was predominantly agricultural but industry and business was found in some of the larger towns. Streets were unpaved in most towns and in many cases ungraded and ungraveled. In constructing the new Wesley Chapel building in New Albany cement was used (50 bags) in laying the foundation and it was said to have been a product hitherto unknown in that community. Apparently the sealing compound used in the erection of brick buildings before this time was a mixture different from what is known today as cement.

The people of those days were strict conformists to the ethical and moral standards and practices of their society. Most of the early churches, many of which remain today, had strict separation of the sexes in attendance at church and the breaking of this custom was an exceptional thing. The people of Wesley Chapel, New Albany, were seated together, men and women, in this church for the first time about 1855. The standards of behavior of that day frowned upon

many "sinful amusements." As early as 1849 the Bishops of the M. E. Church, meeting in New York, agreed to circulate a paper on this subject. In this they expressed their fears of an increasing tendency of some of the church members to countenance certain fashionable and sinful amusements. Those amusements labelled as sinful included "dancing parties, theatrical and circus performances, and comical exhibitions." They asked the Methodist preachers when these things were being enjoyed by their members first to admonish them in private and then if necessary to bring them to trial for improper conduct. This kind of situation arose in Madison about this time and is told by an anonymous writer in later years in one of the Madison papers. The story ran thus:

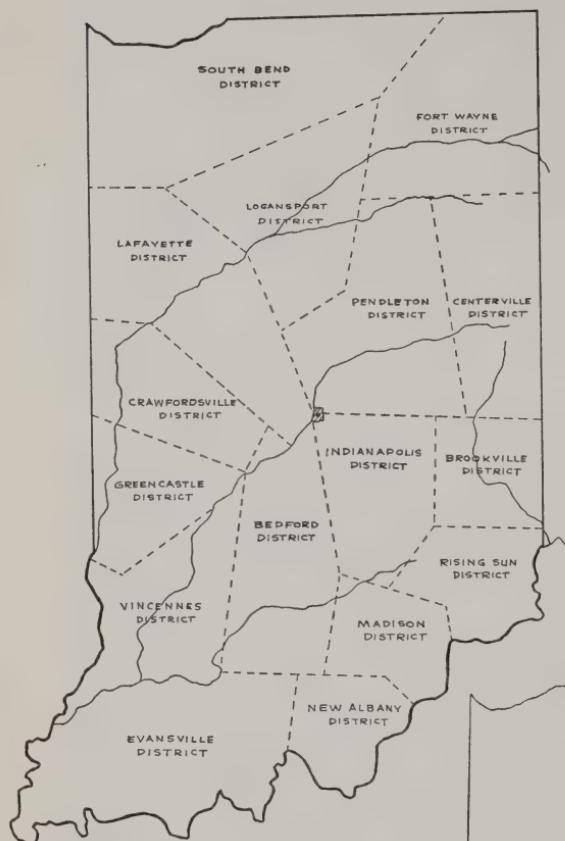
"One evening in the summer of 1848-49 as three young men to-wit, James M. Goode, Riley E. Stratton and the reminiscent, were walking down Main Cross Street on their way to a circus then performing in the bottom near Shrewsbury & Prices mill, one of them proposed to draw straws to determine which one should buy the tickets. The proposition was agreed to, and as I remember it, the lot fell on Goode. At all events, the loser bought the pasteboards. The three were members of Wesley Chapel and in those days no member was expected to attend a circus, dance a cotillion, or play a game of euchre (oh-me how Methodism has deteriorated since that time; that is, Methodism of the Praise God Barebones kind).

Rev. Wm. C. Smith was then preacher in charge of Wesley Chapel—a Methodist of the old sort, who believed popular amusements sinful, and even a hearty laugh unbecoming to a Christian. It came to his ears that some of his flock had attended the ungodly circus, and he determined to make an example of them. He called a meeting of his members without notifying them of his object. Bro. Jacob Lancis . . . was delighted to bring the members into court. Whether or not he charged instructive mileage I never knew, but as he was —a Democratic Nut—the presumption is that he maintained his integrity, and only charged the legal fees. Nearly all the members were in attendance including the probationers. Bro. Smith arose and after discoursing at some length upon the great sin

of attending circuses and of the scandal brought upon Wesley Chapel by such breaches of discipline, he called upon the culprits present to arise and confess their sins. Among the first to respond was Bro. Lorenzo Dow. . . . He said he went to the circus because time was hanging heavily on him, and because his children asked him to go and that he thought the offense, if an offense a small one, but had he known his brethren would have been offended he would not have gone. He begged pardon of the church promising not to go again.

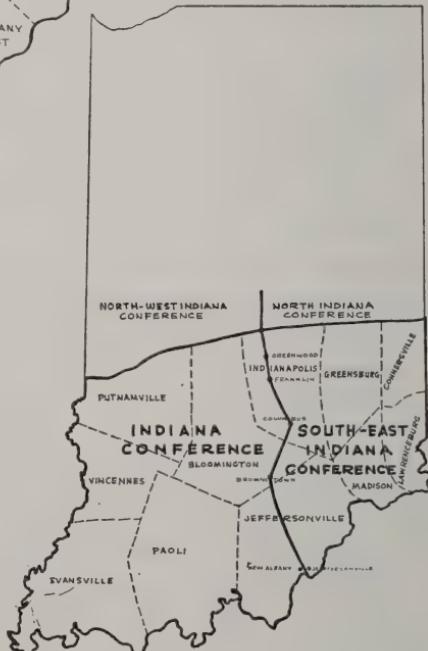
Then followed the confession of another and another until it was plain . . . that if all the offenders were cut off, the membership of Wesley Chapel would be greatly reduced. All this time the trio . . . out side, listening and wondering what would come. At last Stratton arose and said it was with shame he confessed having been at the circus, but the devil must have . . . of him that evening, but if the brethren and sisters would only pardon him, he would promise to sin no more in that. . . . When he had stopped talking and was about to take his seat I pulled his coattail and said in a loud whisper, 'Tell it all Riley, tell it all—tell them how we drew straws for the tickets!' Turning round toward me his face betraying the greatest alarm he replied, 'Hush!' There were too many offenders to apply the pruning knife without killing the tree, so Bro. Smith told them to 'go in peace and sin no more' then dismissed the meeting. . . ."

Another case was that of John C. Davis of New Albany who in 1850 had purchased a lottery ticket in Louisville, Kentucky. He was brought to trial. In the hearing of the evidence it was plain he had purchased a ticket but the charge stated he had purchased a second ticket which he denied. The jury of church members found him guilty "of prevarication under the first charge (that of buying the second ticket) and guilty of the second charge and specification (impudent conduct) and not having given sufficient evidence of humiliation and sorrow for the offense." For this he was expelled from the Methodist church. In time these cases became less frequent—that is, the cases tried by Quarterly Meetings or local church officials.



BOUNDARIES
INDIANA
CONFERENCE
1843
SHOWING DISTRICTS

BOUNDARIES
SOUTH-EAST
AND
INDIANA
CONFERENCES
1852
SHOWING DISTRICTS



The Second Division

1852-1894

The General Conference of 1852 approved the dividing of the state of Indiana into four conferences. The lower half of the state, the Indiana Conference, was separated into the South-East Indiana Conference and the Indiana Conference. The line of division ran south from Indianapolis along an agreed upon boundary. The Indiana Conference, once again reduced in size, met this year at Bedford. The membership was reduced by the division to 23,373 and the number of preachers to about 150. There were six districts consisting of New Albany, Greencastle, Indianapolis, Vincennes, Evansville and Orleans in which there were 260 churches and only 44 parsonages. The latter two figures are approximations, as the statistical records for this year cannot be found.

The Conference of 1852 had no lengthy business to transact. Routine committee reports were heard, and L. W. Berry announced the opening of a Biblical Department in Indiana Asbury University for which he was appointed to raise funds with which to supply a library. Apparently local church meetings and Quarterly Meetings were not being conducted as the Conference would have wished; for they passed a resolution recommending some form of uniformity be observed in these affairs. The problem of passing judgment upon the performances of the ministerial candidates was causing some difficulty at this time. The terms used to indicate their achievement included "fairly tolerable" and other indefinite expressions. It was recommended that "satisfactory—partly satisfactory—and not satisfactory" be used.

Many of the histories of the local churches tell of the dimensions of churches and the costs of constructing them in the very early days of Methodism in Indiana, but data of this nature is rather scarce regarding churches before 1850. One account describes the construction of the Ebenezer Methodist Episcopal Church built about three miles north of Brookville in Franklin County. The estimates made by the carpenter who was to build the church describes a building 30 by 40 feet in area and 14 feet high "in the clear." The walls were to be six inches thick, and the roof was to be built with an arch truss running lengthwise. The glass panes in the windows

were 9 by 16 inches in size in all the windows. There was no stone step leading into the church but there were to be stone door sills. This was to be a frame building and the estimated cost of lumber and building materials came to \$701.89 and the labor to \$1,239.82. The seats, altar and pulpit were an additional \$98 expense. A later estimate of \$104.19 additional cost was made to increase the size of the church to 32 by 44 feet. The total expense of constructing the larger frame church came to about \$1,400. To reach this figure the carpenter charged the Methodists only 40 per cent of his labor cost. This was in the 1850's.

In 1853 further effort was made to establish some uniformity in the administration of the Discipline in class meetings and to influence the ministers to use the Bible as the source of study for their sermons. This advice came in the closing address of Bishop Ames. The Indiana State Asylum for the Blind had been recently built and the Methodist Church began to show an interest in the work. G. W. Ames was appointed by the Bishop as the superintendent of the asylum this year. This appointment was more a release from pastoral work than the official appointment to a job. The success of the Conference in starting schools so aroused the enthusiasm of the members that they contemplated starting a school for the education of children of preachers belonging to the Indiana Conference. A committee was appointed to look into the matter but nothing in the way of action was taken later. The work of the National Tract Union was of such interest to the Conference this year that they ordered its annual report published in sufficient quantity to be supplied to every member. The membership of the Methodist Church at this point was barely holding its own and the Bishop in his closing address spoke criticizingly of this condition and he said the church was "dying of plethora." It was another three years before the Indiana Conference membership increased appreciably, however. It was now ten years since the body of Bishop Robert Roberts had been placed on the campus of Indiana Asbury University and still no epitaph had been agreed upon, and a committee to get this done was appointed. The next year the committee reported they could not find Bishop Soule's copy of the epitaph and so Bishop Morris was asked to furnish another.

The Troy (New York) Conference in 1853 had asked the various conferences over the country to approve the following addition to the rule on slavery, viz.: "The buying and selling

of human beings, except with a view to their emancipation, and the voluntary or mercenary holding of them in bondage." This was presented to the Indiana Conference in 1854 and rejected by a vote of 66 to 4. The Conference did adopt a resolution which said, "We understand the general rule in the Discipline, on the subject of slavery to forbid trading in slaves, or buying or selling men, women and children in any place or for any purpose other than to free the slave or preserve him from the usual cruelties of slavery." And then they amended this by adding, "in voting to non-concur the Conference intends to express no other sentiment than that contained in this resolution."

This year witnessed the repeal of the Missouri Compromise which opened new territory into which slaves could be taken legally. The Church was outspoken in its criticism of this and when the Dred Scott Decision was later handed down by the Supreme Court, sanctioning slavery in the territories, the flame of anger and indignation in the hearts of the ministers was fanned to white heat. The Indiana Conference declared the time had come "to fearlessly lift up their voices and unite in vigorous action" and that they should prevent "by all righteous and honorable means the extension of slavery into territory that is now and of right ought forever to remain free." This was later in 1857.

In 1855 the Conference voted to place a marker on the grave at Paoli of Rev. William Beauchamp, who was called the "Demosthenes of the West." Again this year resolutions were presented from other conferences in regard to the rule of the Church on slavery. In each case this year the Indiana Conference rejected the proposals to alter the rule about this subject.

A committee was appointed in 1856 to join with similar committees in erecting a "suitable" monument on the grave of Bishop Roberts. This had not been done, nor had an epitaph been written. Missionary Funds in this year were distributed to South Street Mission in Indianapolis, John Street Mission in New Albany, Ebenezer and West Union Mission in New Albany District, Wickliffe Mission in Cannelton District, Troy Mission in Cannelton District, Ingle Street Mission in Evansville, Francisco Mission in Evansville, Quincy Mission in Green-castle District, and Bloomfield Mission in Vincennes District. The Committee on Observation of the Sabbath called attention

to improper reading, visiting and pleasure riding on the Sabbath day.

The following year, 1857, other new missions were allocated money for support. These included Blue River Mission in New Albany District, Bridge Creek Mission, Shaker Prairie Mission and Edwardsport Mission in Vincennes District. A general resolution was adopted which stated, "That while we cordially extend our patronage to our female colleges and high schools, as such, it is the sense of this conference that they should not graduate young men; and we earnestly protest against it as an innovation upon college order and authority, and a practice calculated to let down the standard of educational qualifications." This statement was probably made as a result of the announced policy of White Water College to admit men as well as women.

In 1858 a committee "overhauled" the papers in the conference trunk and were empowered to place those they felt unnecessary to have at conference sessions in the archives of Indiana Asbury University. Again the Conference took steps to place a monument on the grave of Bishop Roberts. A collection of one dollar from every preacher in the state was solicited and a contract let to Wear & Brothers of Indianapolis to purchase a monument of the best Italian marble with a base from the best Indiana limestone. It was to cost \$412. In this year the Conference was provided with the statistics on Sunday schools in each of the districts. The total showed that there were 229 schools with 10,579 scholars taught by 2,027 teachers and officers. This was not considered a report of which to be proud and a committee of conference ministers and laymen was appointed to promote the Sunday school cause with greater effectiveness.

The attitude of the Indiana Conference in 1858 toward slavery showed a marked increase in opposition. It stated that the Church had always been opposed to slavery but that the present problem had grown out of the ambiguity of the rule in the Discipline, and readily agreed with a resolution of the Cincinnati Conference which suggested that an addition to the rule read as follows: "The buying or selling of men, women, or children, or holding them, with an intention to use them as slaves." This conference session was held in Bloomington and the preachers attending were given half-fare on the railroad in their travel to and from the Conference. The

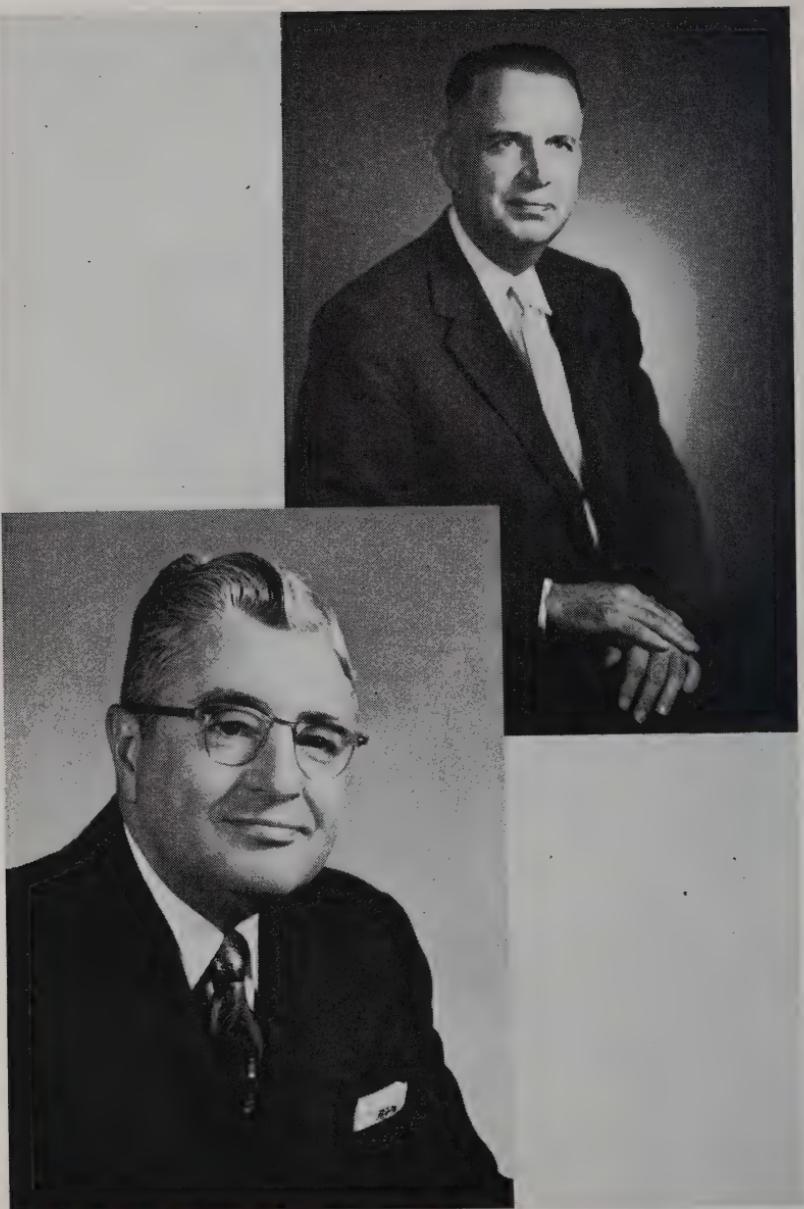


MISSIONARIES SERVING THE INDIANA CONFERENCE IN
FOREIGN FIELDS — 1956

TOP ROW — REV. KEITH HAMILTON, MRS. HAMILTON AND CHILDREN
SECOND ROW — REV. RICHARD HEATH, MRS. HEATH AND MARY
ALICE HEATH

THIRD ROW — BISHOP HOBART AMSTATZ AND MRS. AMSTATZ

FOURTH ROW — REV. WOLFGANG KOLLETT, REV. DAVID SEAMANDS,
REV. AND MRS. KENNETH VETTERS



PRESIDENTS OF METHODIST COLLEGES — 1956
MELVIN W. HYDE, RUSSELL J. HUMBERT



MEMBERS OF THE INDIANA CONFERENCE ASSEMBLED AT GREENCastle — 1884



CAST OF THE CENTENNIAL PAGEANT ASSEMBLED IN BLOOMINGTON — 1931



MEMBERS OF THE VINCENNES DISTRICT ASSEMBLED AT FARMERSBURG — 1956



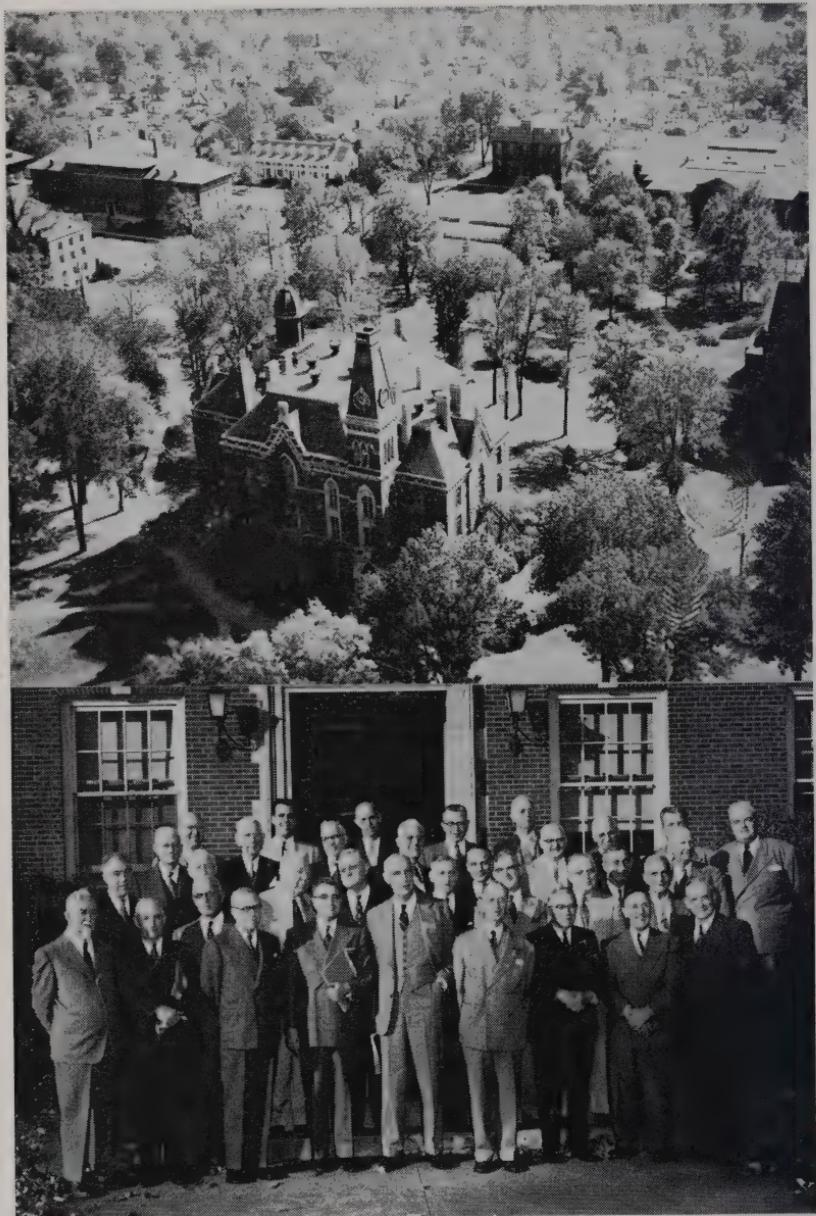
TOP — 50-YEAR MEMBERS, RISING SUN METHODIST CHURCH

BOTTOM — 70-YEAR MEMBERS, RISING SUN METHODIST CHURCH

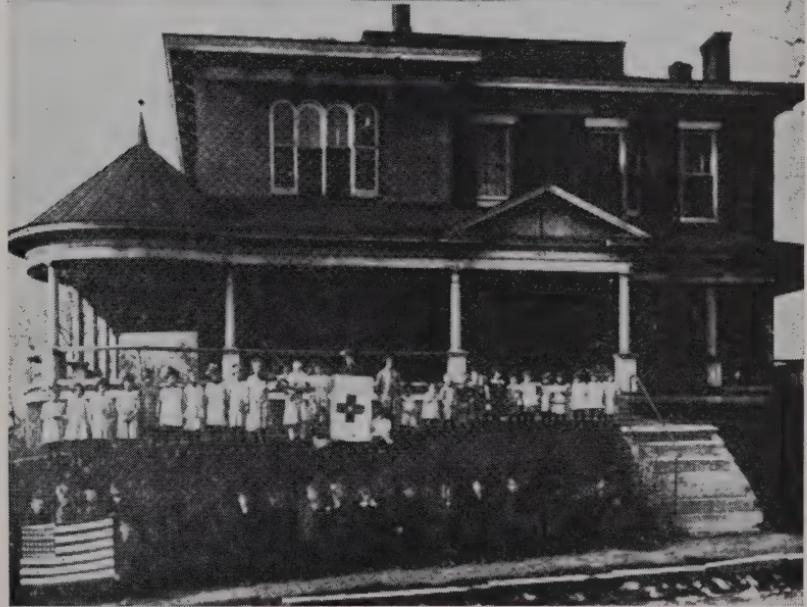


TRUSTEES OF NEW CHAPEL CHURCH — 1955

NEW CHAPEL GRAVEYARD — 1956



DEPAUW UNIVERSITY CAMPUS
TRUSTEES OF DEPAUW UNIVERSITY



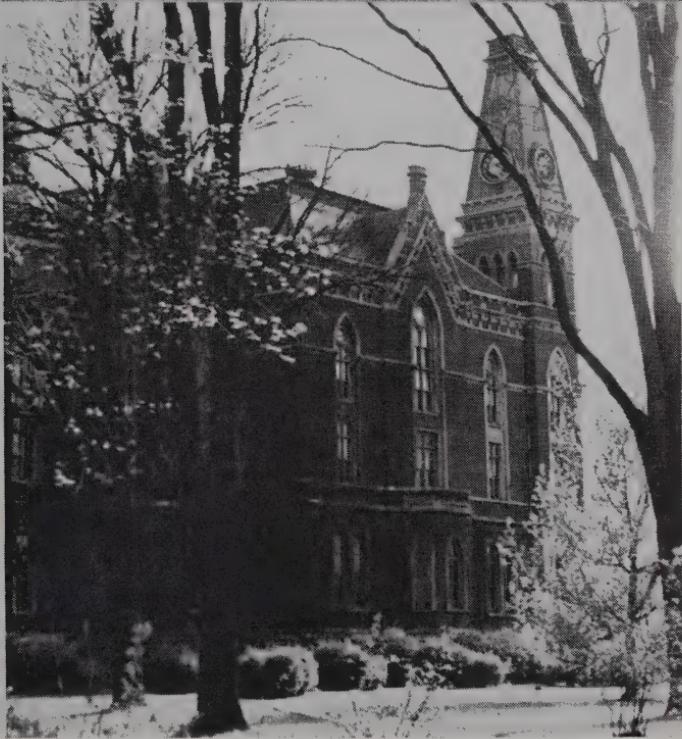
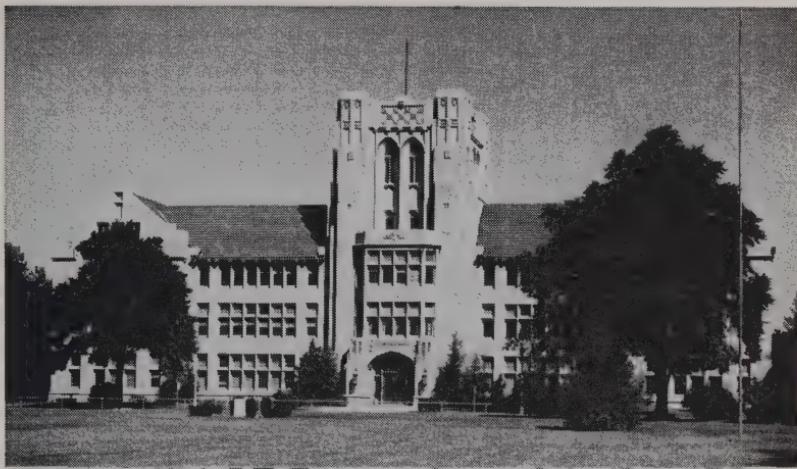
PRINCETON METHODIST HOSPITAL

METHODIST CHILDREN'S HOME, GREENCASTLE, INDIANA



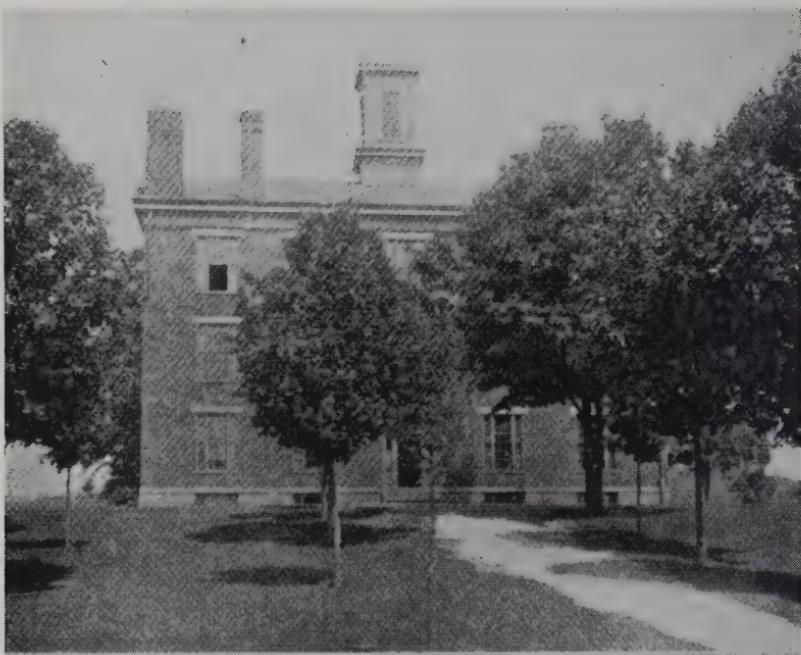
BUILDINGS OF THE METHODIST CHILDREN'S HOME, LEBANON, IND.

MALPAS HALL
ADMINISTRATION BUILDING
MADONNE HALL



EVANSVILLE COLLEGE, ADMINISTRATION BUILDING

DEPAUW UNIVERSITY, EAST COLLEGE BUILDING



BROOKVILLE COLLEGE

DEPAUW COLLEGE FOR YOUNG LADIES, NEW ALBANY, INDIANA



The Methodist Hospital as it appeared in 1908



The Methodist Hospital in 1928, Sixteenth St. and Capitol Ave.



THE METHODIST HOSPITAL — 1956



GOODWILL INDUSTRIES, INDIANAPOLIS



SALEM METHODIST CHURCH AND GRAVEYARD — 1956



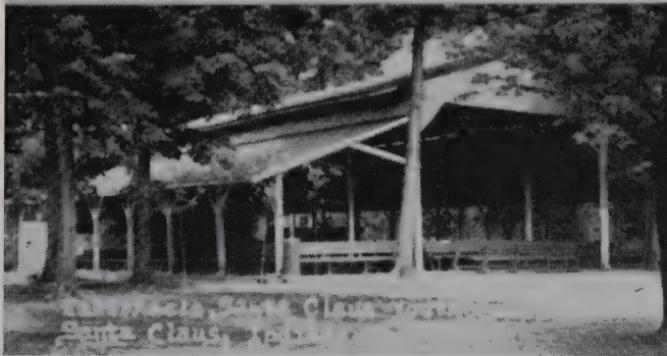
TOWER OF NEW CHAPEL CHURCH



PICTURES OF CAMP MEETINGS—UPPER LEFT, ICE CREAM AND LEMONADE CONCESSION AT MITCHELL CAMP MEETING — OTHER PICTURES, SCENES OF THE DEPUTY CAMP MEETING GROUNDS AND BUILDINGS



SANTA CLAUS CAMP GROUNDS - SANTA CLAUS



SCENES AT SANTA CLAUS CAMP GROUNDS

report of the Sunday School Committee showed an increase in the number of schools and number of scholars larger in proportion than the increase in membership of the Conference. It was recommended that the various Sunday school societies "strive to keep up their schools in the winter as well as in the summer."

The Committee on Sabbath was most concerned this year with "the common practice of visiting their neighbors on this holy day." In 1860 W. C. Smith was authorized to confer with other conferences in erecting a monument at the grave of Rev. John Strange in Indianapolis. The Conference this year adopted a resolution stating that they regarded "The Western Seamen's Friend Society as one of the great instrumentalities in operation for the conversion of the world, and while our brethren on the rivers, lakes, and oceans are laboring to purify these commercial streams, we greet them as brethren beloved, and pray that they may succeed gloriously. . . ." Rev. J. C. Smith had been appointed the year before by Bishop Scott as Agent for this society from the Indiana Conference.

In this year Rev. James Peeler donated \$5,000 to Indiana Asbury University; this was easily the largest gift made to that institution up to that time. The Conference, with great tact, pointed out to the Trustees of the Indiana Asbury Female College that they might call the attention of Mr. Peeler to the needs of that institution which was at that time in financial straits. The Sunday school report this year showed an increase of eleven schools but a decrease of officers, teachers and scholars. The only increase in membership in the Sunday schools of the Conference was in the infant classes. The statisticians of the Conference were having difficulty at this time in obtaining uniform reports from the local stewards about preachers' salaries. It was clarified by a statement to the effect that house rent should thereafter be considered a part of the salary, and when there was a parsonage, its value of yearly rent be added to the salary. Traveling and moving expenses were not to be considered a part of the salary.

In 1860 there were 25,224 members in the Conference and 330 churches. The Conference stand on slavery was unaltered and they concurred in the action of the General Conference on this subject. The Indiana Conference had taken a clear stand on the Colonization Movement in 1850 when it had expressed its approval of the project, and at times during this

decade certain members of the Conference held offices in the state organization. By the start of the Civil War the movement declined, but as late as 1863 the Indiana Conference expressed favor for the "little Liberian Republic" and said they would encourage the Indiana agency in its work within the Conference.

The Indiana Conference met at Rockport on September 25, 1861. The President of the United States, Abraham Lincoln, had just declared Thursday, September 26, as "a day of fasting, humiliation and solemn prayer to Almighty God for his blessings upon the nation in view of our present calamities." For this reason the Conference voted to suspend business during the day and to hold a public prayer meeting that morning at eight o'clock. Bishop Matthew Simpson and Dr. Cyrus Nutt delivered addresses appropriate to the occasion. Beginning with the Conference Minutes this year a report on the "State of the Nation" was included. It was given by the Bishop as the concluding event of the session. This practice was kept up for several years, and renewed during the stress of World War I and World War II.

Bishop Baker presided at this Conference and the following expression was made and resolutions adopted by the Conference: "While we lament the existence of a formidable rebellion in our beloved country, we believe that we shall be sustained . . . that this atrocious war . . . is without justifiable cause, having been forced upon the Federal Government after long and patient forbearance on her part. It is a war of rebellion against the Constitution, not to redress popular grievances, but to destroy the Constitution itself. Therefore, Resolved, That the President to maintain the Constitution and enforce law was forced to call out the war power of the nation, civil power being inadequate to the case.

"Resolved, That we sympathize with our civil and military rulers.

"Resolved, That we rejoice to witness an increasing regard to and reliance upon the moral and religious elements of strength and security by our rulers, both in the military and civil departments, as manifested in the proclamation for fasting and prayer . . . for better observance of the Christian Sabbath in the army, for promotion of temperance among the soldiery, and by expression and recognitions of the being and providence of God.

"Resolved, That we recommended the reading of the 23rd Article on Religion in the Book of Discipline.

"Resolved, That opposition to the Government at all times, and especially at this hour . . . in its effort to put down armed rebellion, is treasonable and we can hold no fellowship with traitors."

This outspoken statement of Union sympathy described the viewpoint held by the Methodist Church throughout the entire course of the Civil War. The Conference in 1861 made the above statement as a result of the acts of secession of some of the southern states from December, 1860, to February, 1861, and because of the firing on Ft. Sumpter by southern troops on April 12 of that year. Lincoln, who had become president on March 4, 1861, had issued a call for troops and Governor Morton of Indiana had done so too. It was these events which caused the Methodist Conference to state its sympathies.

Among the chaplains serving in the Union Army was Rev. John Kiger who received his commission in September, 1861, and was assigned to the Seventh Regiment, Indiana Volunteers with whom he remained until March, 1863, when failing health caused his resignation. Rheumatism and a kidney infection were the immediate causes of his resignation, but another cause which he attributed to an army experience is described in his biography in this way:

"August, 1862, they were ordered to load their wagons, from which they had never been separated for more than two days. Mr. Kiger concluded to put his best clothes and his blankets, except one, in his trunk and put this in one of the wagons, where he could easily get it when the wagons came up at night. Mr. Kiger found a piece of an old wagon cover about the size of a table-cloth that served as a saddle-blanket. The wagons started about one o'clock. The army did not move till dark. After two or three hours marching, they were halted. Why, he did not know. They remained there until near daylight. The days were hot and the nights cold. Mr. Kiger had on nothing nearer a coat than a linen duster, but he made a shawl for himself out of his cotton saddle-blanket. He picked up some odds and ends, sticks and nails and made a fire. After he had warmed himself, he lay down and attempted to sleep. No sooner had he gone to sleep than some graceless comrade rolled him over

and got in between himself and the fire. That night was a battle of giants for the possession of a fire that evidently belonged to the chaplain. One such night could have been endured; but this and more trying experiences continued for three weeks. A part of this time it rained all night. During these rainy nights, Mr. Kiger says: 'the best I could do was to pull my hat down over my eyes and let it rain.'

"One night he lay in an old field whose last crop was corn, raised about thirty years before. The corn-rows showed very plain. The persimmon trees indicated about thirty years growth. Mr. Kiger got a pick, and leveled the ground across the corn-rows that ran up and down the hill. After picking out the largest pieces of gravel, he lay down to rest with his hat turned over his face. The rain soon fell in great torrents, and came down those old corn rows in frightful volumes: Mr. Kiger says: 'I got up, but what to do was the rub. It was as dark as a Siberian prison. I felt that I must have a fire, for I was shivering with cold. I had matches in a box in my haversack, also a piece of star candle. Perhaps all were soaked. I wandered off, feeling my way in the dark till I came to an old log, where fortunately I found some dry pieces of wood. After getting my load of wood and bark for a fire another calamity awaited me; that was, how to get back to my haversack. Fortune favored me, and I found the spot without great difficulty. The matches were dry, as also was a newspaper that I had in my haversack. I soon had a splendid fire. The light of this fire enabled me to find all the good wood I needed to keep it burning brightly. I made the best possible use of this fire to keep warm and to dry my wet clothing. When the order came to march in the early morning, I was not quite dry, but in a much better condition than before. That day, when the regiment halted for lunch, after providing for my horse, I went to a branch nearby, took off my under-clothing and substituted my linen duster. I gave the underwear an application of soap and cold water, hung them on a bush in the hot sun, and then treated my coat in like manner. Some of the dirt yielded, and the coat

looked much improved. The order came to march. I put on the half-dried linen, and spread the coat on horse's neck to dry, mounted, and went on with the regiment, feeling much better.

"Thus for about three weeks, I wandered around, lying on the ground blanketless and coatless, like any other animal. At last the wagons came up, and I got my trunk and its contents. During the following winter, beginning with November 9, 1862, and ending January, 1863, there were a number of nights very cold, the thermometer going down nearly to zero. On these occasions I had my overcoat with me, and was bettered protected. Yet the winter was very severe, and the continuous exposure to all kinds of weather seriously told upon me. I was above the average age of a soldier—about 57 years old at this time. This fact may have rendered me less capable of endurance than I then thought. On the 15th of March, 1863, I resigned my commission, and came home to my family in Indianapolis."

Another loyal Methodist who served as chaplain in the Civil War was Bishop E. R. Ames, who lived in Indianapolis. Dr. W. W. Sweet in his book *The Methodist Episcopal Church and the Civil War*, says that Bishop Ames was the only Methodist Bishop who was appointed to the post of chaplain in the army. He was assigned to an Indiana regiment in the fall of 1861 and spent most of his time visiting the soldiers in various camps and forts. Sweet says, "In April, 1861, we find him preaching at Camp Morton before the soldiers and in the course of his sermon uttering these eloquent words: 'There has been one grand Union convention, the proceedings of which have not been reported by the telegraph. It was held amid the fastnesses of the everlasting hills. The Rocky Mountains presided and the almighty Mississippi River made the motion, and the Allegheny Mountains seconded it, and every mountain and hill and river and valley in this vast country sent up a unanimous voice—Resolved, that we are one and inseparable, and what God has joined together no man shall put asunder.'"

In 1862 Bishop Ames and the Hon. Hamilton Fish of New York were appointed by the War Department to visit as commissioners the Union prisoners at Richmond, Virginia, to

"relieve their necessities and provide for their comfort, at the expense of the United States." A clothing depot was set up at Fortress Monroe and the two commissioners who made known their purpose to the Confederate authorities at Norfolk, Virginia, were refused admission through the Confederate lines, but were permitted to negotiate for an exchange of prisoners. This work of Bishop Ames drew feelings of resentment from the people of the South and also against the Methodist Church in this section of the country. Bishop Ames was also used as a courier by Governor Morton in sending important papers to Secretary of War Staunton in Washington, D. C.

Typical of war times the emotions of the preachers, as well as those of the public, were getting near the surface. Apparently Rev. Charles B. Davidson had made some remarks publicly and privately which had been resented by some of his listeners and caused them to doubt his loyalty to the Union. The Conference explained that it had no disposition to interfere with the political opinions of any of the members, but said, "We respectfully and earnestly request him to refrain from all such expressions hereafter. . ." Methodist preachers from the Indiana Conference as early as 1861 had left their pulpits and accepted chaplaincies in the United States Army. A list of these men is included in the appendix of this book.

The Conference of 1861 endorsed President Lincoln's Emancipation Proclamation as "one of the great means of suppressing the rebellion." They also clearly stated their approval of the prosecution of the war until the rebellion could be put down, and they prayed for the success of the Army and Navy, for those in authority, and for the preservation of the country. They also revealed their awareness of the rapid development of intemperance among the young men in the Army and at home, and they introduced a resolution stating their "suspicion of the increased manufacture and use of domestic wines . . . as tending to increase dram-drinking . . .," and fixing of the habit upon the children of the intemperate people. Although there was a departure of many men from the student body of Indiana Asbury University, the enrollment of the school was very little affected, but in other ways the Conference felt that the Civil War was affecting the educational interests of the Church. One of the first resolutions adopted by the 1862 Conference stated that those ministers who had gone into the services as chaplains would be gladly received back

into the Conference upon their return. This was destined to give the chaplains a feeling of security in time of war. Feelings of patriotism were running high when the Conference met in 1863 at Washington. The Trustees of the M. E. Church in which the Conference was meeting were asked to hoist the American flag over the Church during the session. This Conference took upon itself the task of encouraging the people to send Methodist literature to the soldiers on the battlefields. They said, "We are under obligation equally sacred to provide for their moral and religious welfare, by furnishing them food for the mind and heart. It is our imperative duty to furnish, to the soldiers of the Union Army . . . the books and periodicals of our Church." Pastors were urged to talk to their congregations about this effort and also to take up a collection to be sent to the Agents of the Book Concern upon which the soldiers could draw for reading matter. The need of those in the U. S. Hospital at Memphis, Tennessee, was recognized and a request for periodicals for them was also made.

Strange to say, in the middle of the Civil War the Indiana Conference was still seeking the opportunity to sponsor a "first class female college" as they felt some of the daughters of the Church were having to go elsewhere for instruction that should be furnished by a conference school. For the first time in the history of the Indiana Conference the matter of lay representation came to its attention, and it instructed its representative to the 1864 General Conference to oppose any alteration of the Discipline on that subject.

Near the end of the Minutes of this Conference are placed the specifications for constructing the interior of a church. It is not certain from the wording if this was intended as a joke or if there was real need among the people for knowledge of this kind. The instructions read as follows:

"Church Architecture
Directions Gratis

Put no windows in the pulpit end of the house.

The Pulpit

Elevate the floor of the platform six inches for every twenty feet in the length of the church.

The top of the book-board should be exactly thirty-five inches above the floor of the platform.

No cushion.

The Pew or Seat.

The plank for the seat should be fifteen inches wide, and one inch and a quarter thick; the front edge rounded, and projecting over its support an inch, which support should be, in front, sixteen inches and three-quarters high, the rear support fifteen inches and three-eighths high. The top of the back of the pew is, on the perpendicular line, thirty-three inches above the floor. The lower edge of the back inclines inward four inches from the perpendicular.

Arm of pew ten inches above seat.

In a seat made after the above model a person will sit with perfect ease."

The Indiana Conference for 1864 met in Princeton with Bishop Matthew Simpson presiding, and it was upon this occasion that he delivered a particularly inspiring and moving lecture on "The State of the Country." Another writer said that "he placed the American flag up among the clouds and set it waving as only Bishop Simpson could do. Then he planted the cross just above the flag, with the merits of the Redeemer's blood flowing for the healing of the nations. This climax was overwhelming. Dr. McMaster, pastor of the Presbyterian Church, where the lecture was delivered, could stand it no longer, and passed the quiet bounds of a staid life, and shouted long and loud. The whole audience was electrified to an extent rarely ever witnessed. The shout of Dr. McMaster was rather awkward, it is true, but did quite well for a new beginner. I suppose it was his first effort."

In 1864 the Methodist preachers of the Indiana Conference participated in another mission of mercy for the soldiers as "delegates" of the United States Christian Commission. Sweet explains that "their work was to visit hospitals, camps, and battlefields for the instruction, supply and encouragement and relief of the men of our army . . . distributing stores where needed in hospitals and camps, circulating good publications among our soldiers and sailors, aiding the chaplains in looking after the spiritual welfare of the men in camps and hospitals, encouraging the men to write to their friends, and if necessary writing for them; discouraging vice of every kind. They were also to aid surgeons on the battlefield by removing the wounded, and giving them food and drink, and giving them religious comfort if dying, and to see that the dead had

Christian burial." Only two men from the Indiana Conference served in this way; they were, Revs. Edward Hawes and J. R. Williams.

The Conference of 1864 declared its approval "of lay representation in the supreme councils of the Church . . . and of its introduction whenever a feasible plan shall be devised . . ." Not all Methodist ministers volunteered for chaplaincies nor did all of them volunteer for military service. This year Rev. J. Bruner was granted leave of absence—"he being drafted into the army." Apparently this was not the only case of the kind; for the Conference drew up a form which ministers from the Conference could send to the governor of the state which testified that the member had been drafted and which contained a statement recommending him as a person worthy of being appointed a chaplain. These were duly signed by the officers of the Conference. It was explained that this was being done as not all of the men who were being drafted were being exempt, and it was promised that no member of the Conference would be recommended for a chaplaincy until those drafted and wishing to be a chaplain had been accommodated.

This year the Conference organized a Preachers' Mutual Aid Society with Rev. W. Meginnis as president, John Kiger and Hayden Hays as vice-presidents, J. W. Julian, treasurer, and B. F. Rawlins, secretary, and a constitution was drawn up and adopted. This was an organization to provide a retirement fund. This was greatly needed as the relatively low salaries of preachers made it impossible for them to save anything for their old age. Until 1863 the retirement funds of the four conferences had been held by the Indiana Conference, but at this year the other conferences formed their own societies making it possible for the Indiana Conference to form a separate organization. This organization hoped to establish a permanent fund to care for its own superannuated preachers, widows and the orphans of former Conference members.

Aiding in the war work in Indiana was the Sanitary Commission whose work consisted of collecting funds and furnishing the soldiers with supplies and comforts not provided by the government. The work of the organization was highly praised by the Conference, and its support was readily given to this work. To aid in the work of the Christian Commission which seemed to do its work afield rather than at home, the

Conference pledged to influence the people to release ministers who could serve with this commission for terms of six weeks free, with their pay continued by the home church. Whether or not, this was actually done is not known.

Following the Emancipation Proclamation many Negroes were given their freedom and as the war progressed increasing numbers of these people were released from southern bondage. Many of these Negroes were uneducated and destitute and the Methodist Church was quick to see their needs and to organize to meet them. In 1864 the Indiana Conference welcomed to their sessions the agents of the Freedmen's Aid Society. The purpose of this organization was to provide for the Negroes' religious training, to keep them from suffering by furnishing them clothing, by giving them Bibles and other books, and to aid them in many needed ways. This work grew in size throughout the remainder of the war and became an established society of the Church and reports of this work were given to each Annual Conference. In 1908 the Freedmen's Aid Society was disassociated from the Southern Education Society, but the shift meant little as the support of the Indiana Conference in this work continued. After the Civil War the work of this organization developed as missionary work in the South with an emphasis on the education of the Negroes. The 1865 session of the Indiana Conference met in New Albany in September, and though the Civil War had ended the preceding April relatively little attention was given to this fact. In the report on the State of the Country is the only significant reference to the war's end. In this the Conference "rejoiced in the blessings of peace"—"sympathized with the soldiers, widows and orphans"—"lamented the loss of Mr. Lincoln" and "endorsed the Government."

The thanks of the Conference was tendered to the Archer and Mail Line of steamers which brought many of the members of the Conference to New Albany free of charge. A reduction to half-fare was granted by the railroads to the preachers. In 1865 the Church Extension Society of the Indiana Conference was organized and a constitution adopted. The purpose was to establish funds with which local churches could be helped through loans for building purposes so that the promotion and establishment of Methodist Churches in new areas might be facilitated. Interest in a state-wide meeting for the purpose of discussing mutual problems of Methodism in Indiana was shown at this session and it was resolved to

call a convention in Indianapolis the first Tuesday in May of 1866.

The story given in the Minutes of the Indiana Conference clearly reveals the contribution of the Indiana Conference to the Civil War but does not show the ways in which this event touched the life of the individual church and congregation. Few of the preachers wrote of the life of their church during this period and we are indebted to Rev. G. P. Jenkins who described the activities of the Moores Hill M. E. Church in detail as he wrote in the record book of the Church. Part of his story is told here. He said,

“ . . . During the first year of W. R. Goodwin’s administration, the great war of the slaveholders rebellion broke out, and was still on hand at the close of S. N. Lockwood’s administration (1864). During this period there was no material advancement of the church. While the nation was engaged in such a mighty struggle to maintain its existence against hundreds of thousands of armed and organized rebels, the churches did well not to wane. With few exceptions Moore’s Hill Church was loyal to the core. The few, who were not hearty in their support of the Government in this terrible struggle, wielded no controlling influence in the church. Many of its members and congregation rushed to the battlefield, freely and boldly offering their lives in defense of the flag of our common country—the emblem, to them, of liberty, freedom and human rights. Numbers fell in the fearful struggle. Rev. S. R. Adams, President of Moore’s Hill Male and Female Collegiate Institute, went out as a Chaplain, and died in hospital of fever in Missouri, honored in life and lamented in death. Lieutenant Mayman and Augustus E. Spenser and others, had fallen before the close of the period now alluded to. While the brave sons and fathers in this church and community were fighting the battles of the country, the church here was not idle nor stingy. The Sanitary Commissions, the Christian Commission, Soldiers Aid Societies, and Soldier’s families at home received largely their attention and liberality. Willing hands moved by warm, patriotic, christian hearts of wives, mothers, sisters, and lovers, worked diligently for these glorious enterprises. Few, if any,

communities, have done more in this way, than this, and still they tire not in these labors of love in this the latter part of the year 1864. . . .”

“This year (1865) marks a new era in the history of this charge. The great war has been on hand more than two years. M. Goodwin had labored with great diligence and energy, and Wm. Lockwood was very faithful and earnest in pulpit and pastoral duties, but so engrossed was the public mind with the mighty struggle through which the nation was passing, that comparatively little attention and effort, could be awakened and brought to bear directly on religious subjects. Hence, while the Church kept its financial and ceremonial arrangements, it gained little or nothing spiritually, but rather waned in this particular. At the commencement of this conference year, it might be said emphatically, that religion was at a low ebb. Very few attended class, fewer still attended prayer meeting. The prayers were patriotic rather than strictly religious; they were dull and formal, except when made for the country or the ‘boys’ in the army; revival or conversions were hardly to be expected. There were no young people taking up the cross, either in speaking or prayer meetings. Many were much discouraged and quite despondent, while sympathizers with the rebellion prophesized the ruin of the Church. These prophecies, however, were only the offsprings of their hatred to the Church for its unflinching loyalty. These enemies boldly said, the church would never have another revival—she would witness no more conversions—God had abandoned her. And many who loved the church, had only a feeble faith in reference to any immediate or great revival influence.

“But in the months past our army had been gaining some signal victories, then in the October and November elections, the Union party carried the day by overwhelming majorities. This was thought to be a victory more significant, and carrying more moral force with it, than any one victory, either of the great Union armies then in the field, could gain. These things so assured the public mind that it settled

down to the conclusion that the speedy and utter downfall of the rebellion was a fixed fact. Now this partially freed from its long and distressing anxiety for the life of the nation, it could be more successfully fixed on the great subject of religion. . . .”

He then continued telling about the church and the war:

“. . . This has been a very eventful year in our national affairs, and in these things, a church that has always been so loyal and patriotic naturally took a deep interest. It observed all State and National Fasts and Thanksgiving days set apart by the Governor, or President, and liberally responded to every appeal for the benefit of the soldier. The sad and shocking news of the assassination of the great and good President Lincoln came Saturday morning April the 15th. That day and the next was the time of our third Quarterly Meeting. The church was draped in deep mourning and was kept so for a month. On the Wednesday following funeral rites for the President were performed at Washington City, and services suitable to the occasion were to be held in all the churches in the land. The church here was packed and many stood outside. The Pastor conducted the religious services. Rev. S. Tincher Presiding Elder and Prof. Kidd delivered very impressive discourses. The rebellion was crushed, and during the spring and summer the ‘boys’ who had lived through this terrible war came home, and sought their places in the Church, and Sunday School and College.

“God truly greatly blessed the Church here this year. Hosts of young men and young women were made brave soldiers of the cross, and were weekly assembling in their prayer and class meetings. The Church did more financially this year than it ever had done before. See the ‘Pastoral and Statistical Record in this book.’ A ‘Social Circle’ in the Church, meeting weekly at private houses, was formed for the first time in this Charge. Some repairs were made on the inside of the Church—painting, window-shades, etc.

The Church ought to be replaced with a new one. There was no bickering nor strife in the Church, but peace and general unanimity, officiary and people working faithfully with the Pastor. For other matters of interest see, the minutes of the Quarterly Conferences of this year. May the Lord continue to bless abundantly this Church and make it still more fruitful. Amen!

September 18th 1865

G. P. Jenkins Pastor"

In 1866 the Indiana Conference organized a Centenary Committee for the purpose of raising funds for the celebration of this event. It was the practice in the Methodist Church to mark this occasion by the raising of money for the use of Indiana Asbury University and agents had been appointed for this purpose, but they reported to the Conference that the contributions had been disappointing and they suggested that "basket" collections be taken up in the churches.

The work of reconstruction in the South came to the attention of the Conference and they gave their "undivided sympathies and earnest prayers" to this work. The Committee on the Sabbath was disturbed by the efforts of some people to revoke the legislative restraints protecting the Sabbath day. Their report clearly described the practices which they condemned on the Sabbath. It reads thus:

" . . . Public works and private enterprises are carried on without apology on the holy Sabbath day. The clatter of the locomotive and the whistle of the steam-boat disturb the quiet of thousands of worshipping congregations under the most trivial pretexts; the ax of the woodman, the file of the mechanic, and reaper of the harvest field, alike disturb its sanctity. But the most alarming of all is the effrontery with which the various places of amusement and crime are kept open and encouraged on this day. The keeper of beer gardens, dancing and drinking saloons and kindred places, seem to have lost all decent regard for this blessed day. . . . "

A Committee on Itinerancy reported that they felt the Episcopacy should retain the right to transfer ministers from one place to another, and that the preachers must concede their

right to choose their pastorates and the people their right to choose their pastors. Apparently this rule of the Methodist Church had been challenged at this time. The Conference of 1867 heard an address by Bishop Ames in a reunion session with the members of the other three Indiana conference. The Conference was then addressed by E. G. Wood, Aaron Wood, John Miller, Richard Hargrave and Granville Moody in which interesting incidents and facts connected with the history of Methodism in Indiana were told. Unfortunately these talks were not taken down by the Conference Secretary.

This year Rev. W. C. Smith had published his book of *Indiana Miscellany*, an interesting account of early Methodism in this state, and the Conference acknowledged his achievement by stating its pleasure in it. The sum of \$500 was sought for a memorial window in memory of Rev. John Strange to be placed in Wesley Chapel in Indianapolis. A second publication of interest to the Conference this year was a *Biblical Dictionary* by Rev. T. G. Beharrel of the South-East Indiana Conference.

One of the few members of foreign birth in the Indiana Conference was Ling-Ching-Ting who was received on trial into the traveling connection of the Indiana Conference and who was laboring as a native helper or junior preacher to Rev. R. S. McClay, the preacher-in charge of the Tienang-Tong Circuit, of the China Mission of the Methodist Episcopal Church. This man kept up his membership in the Conference until his death in 1877; he was taken into full connection and served his days in the ministry in his home land although attached to the Indiana Conference. He had been an opium smoker from the lower class of Chinese society, and had been taken from the streets and converted by Rev. McClay.

In this year, 1867, Indiana Asbury University opened its doors to women students for the first time and the entering freshman class contained four young women. In 1868 the Conference had its picture taken as a group for the first time, but as far as is known no copies of this are preserved today. The Freedman's Aid Society reported that it had spent over \$60,000 since its organization two years before and it now had 75 teachers in its employment. The Sunday School Committee reported an increase of 1446 schools and a total of 102,739 scholars, but had had 12,784 less conversions which they felt indicated "the spiritual growth has not kept pace with the

numerical progress." These figures, however, were national statistics, for the Indiana Conference figures show only 281 Sunday schools with 18,873 scholars.

In 1869 a listing of all the Methodist periodicals with their place of publication and the name of the editor and the annual subscription cost was published on the back of the Conference Minutes. They are listed below in order to give the reader an idea of the extent and nature of the reading of Methodists. Most of these were probably available to the Hoosier Methodists, but it is unlikely that more than one or two found their way into the homes of most of the laymen.

Quarterly Review, New York and Cincinnati, D. D.

<i>Wheedon</i> -----	\$2.50
<i>Ladies Repository, Cincinnati, I. W. Wiley</i> -----	3.50
<i>Golden Hours, Cincinnati, I. W. Wiley</i> -----	2.00
<i>Western Christian Advocate, Cincinnati, S. M. Merrill</i> -----	2.50
<i>Central Christian Advocate, Chicago, J. M. Reid</i> -----	2.50
<i>Pittsburgh Christian Advocate, Pittsburgh, M. F. Crary</i> -----	2.50
<i>Northern Christian Advocate, Auburn, N. Y., D. D. Lore</i> -----	2.00
<i>Christian Advocate, New York, D. Curry</i> -----	2.50
<i>California Christian Advocate, San Francisco, H. C. Benson</i> -----	—
<i>Pacific Christian Advocate, Portland, Ore., Rev. I. Dillon</i> -----	—
<i>Atlanta Christian Advocate, Atlanta, Ga., E. Q. Fuller</i> -----	—
<i>Christian Apologist, Cincinnati, W. Nast</i> -----	—
<i>Sunday School Bell, Cincinnati, W. Nast</i> -----	—
<i>Teachers Journal, New York, Rev. J. H. Vincent</i> -----	.60
<i>Sunday School Advocate, New York and Cincinnati, D. Wise</i> -----	.35
<i>Missionary Advocate, New York, Missionary Secys.</i> -----	grat.
<i>Good News, New York, D. Wise</i> -----	—
<i>The Methodist*, New York, G. R. Crooks</i> -----	2.50
<i>Home Journal*, Philadelphia, A. Wallace</i> -----	2.50
<i>Zions Herald*, Boston, G. Havens</i> -----	2.50

* Independent Methodist papers.

The year 1869 saw the number of churches in the Conference reach the lowest number since 1856. There were only 287 churches at this time, but never again was this the case. There does not seem to be any obvious explanation for this unusually small number.

The Conference in 1870 held a love-feast, open only to a

select few and following this Bishop Matthew Simpson preached to a large audience in the Monroe County Court House. This year the Conference gave attention to the work of the Church with children. The Sunday School Committee report urged that the ministers preach once each quarter to the children alone, and suggested that workers in the Sunday school could profitably study the course of study of the S. S. Normal College of the Methodist Episcopal Sunday School Union—this was an effort to make Sunday school instruction more effective. The report on the Tract Cause promised the distribution of tracts among both adults and children in the charges, and a report on Church Literature severely condemned the reading materials of that day. It said:

“This is a reading age. The press is one of the most potent agencies in shaping the public opinion of the world upon all the great questions which affects the happiness of man. Every family has its library, and everybody reads. Volumes, almost numberless, are issued from the press. . . . Much is trash, and worse than trash, in the shape of novels, and literature with red and yellow covers, which are pouring forth in polluting tide. Yet, thank God, there is much also, coming from the religious presses of the land, that possesses true value, rich in thought and sound in argument, and baptized with the holy influence which bless and elevate humanity. These two are mingling in fierce conflict. . . .”

The sum and substance of this report was the resolution to place a copy of the *Western Christian Advocate* in every home and to urge every Sunday school teacher and officer to take the *Sunday School Journal* and to give every scholar a copy of the *Sunday School Advocate*.

The Indiana Methodist State Convention met in Indianapolis from the 18th to 20th of October of this year. Representatives from the Indiana Conference were W. C. DePauw, Ingram Fletcher, John Ingle, Rev. John Kiger, Rev. B. F. Rawlins, Rev. John J. Hight and Rev. L. M. Walters who served as the secretary for the convention. This convention included both laymen and preachers and the addresses on matters vital to the Methodists of Indiana included topics such as “Methodism, Its Actual and Relative Growth, and Its Present Position, in the State” by Rev. F. C. Holliday; “The Fallen Heroes of Method-

ism" by the Hon. R. W. Thompson; "The Local Ministry, How Can It Be Rendered More Effective?" was read by Rev. Aaron Gurney; Rev. J. W. Locke spoke on "The Relation of the Church to the Sunday school Work"; and Rev. W. H. Goode addressed the crowd on "Lay Cooperation with the Ministry in Church Work: How best secured." The last day of the convention the audience was addressed by Rev. B. F. Rawlins on "The Literature of the Church. . . ."

In addition to these addresses, committees reported on two different occasions on "the Bible, the Christian Sabbath, and the Temperance Cause". On the last day the committee reports concerned "our educational wants". The crowning event of the convention was a free excursion to Greencastle where the members of the convention witnessed the laying of the corner-stone of the new college building of Indiana Asbury University, now called East College.

State and County Fairs were severely condemned by this Conference because of "certain immoral practices, among which is horse-racing, liquor selling, popular shows, and certain sports and games which foster a spirit of gambling and cause undue waste of time." They requested all managers of these fairs to exclude these things. The Temperance Committee recommended that each pastor get the children in the Sunday school to sign a pledge of "abstinence from intoxicating drinks, from the use of tobacco, and from profane swearing".

In conclusion the Conference thanked the telegraph operators of Bloomington for favoring the Conference by sending telegrams free of charge.

The Conference was honored in 1871 by the presence of the venerable Rev. John Schrader who had started the New Albany Church 54 years before, and he made some remarks to the assemblage. Following this Ling-Ching-Ting was admitted in absentia into full connection with the Church. The Conference was invited by Dr. Sloan to visit the rooms of the New Albany Society of Natural Science. Indiana Asbury University graduated its first four women graduates among a class of 32 this year.

The Committee on Temperance was exceptionally aroused this year. They claimed that:

"... now more than ever the cause of Temperance demands the serious and prayerful consideration of

the Church. . . . The Whiskey Ring aims at the demoralization of the youth, so that . . . five out of every six boys decoyed from the paths of rectitude . . . refuse to give evidence . . . if by so doing they can protect their masters (the liquor sellers) from suffering the penalty of law. They have been known to boast that if the older men would prosecute them they were safe—for the boys . . . would not swear against them. Your Committee was pained . . . to learn when in one of the prominent cities, if not the most prominent city, in our territory, a few citizens petitioned the city authorities to enforce the Sunday law, and close up the beer shops and restrain all places from selling intoxicating drinks on that day, that because of the jest, the scurrilous remarks, and the reproach heaped upon them, they cowered underneath it and sneakingly requested their names to be taken from the petition, even begging the pardon of those they had intimated should obey the common, healthy, wholesome, constitutional law of their country. . . . Resolved, that we will organize the children of our congregations in temperance societies as directed by the Indiana State Temperance Alliance.”

In 1872 the Conference adopted a resolution concerning the public schools in which it said “we view with great gratification the growing efficiency of the common schools of our State.” It also adopted at this time the use of “Uniform Lesson Leaves” of Dr. Vincent in the Sunday schools. Again they deplored the practice of discontinuing the Sunday schools in the country during the winters. The General Conference had just organized a General Educational Society and directed that an educational collection be raised annually in all the circuits and charges and thereupon the Indiana Conference proceeded to follow this direction and organized an auxiliary society.

In all of the Minutes of the Indiana Conference through the period of the 1870's there were resolutions adopted, praising the common schools and encouraging their development. Although constitutional provision had been made for a system of schools in Indiana in the revised Constitution of 1852, a court ruling which denied the legality of financing public schools by public taxation had delayed their development. This court ruling was not overruled until 1867,

and thus it was the period of the 1870's that saw the tremendous growth of the public schools, especially the secondary school program. It is a little strange that the Methodist ministers should so readily show an interest in the public schools, since the development of these schools sounded the death knell of the private schools in which the Methodists had a great interest and investment. However, by 1870 there were few female academies and colleges of the Methodists still functioning. DePauw College for Young Ladies at New Albany had been started only a few years and alone had prospects of continuing. Moores Hill College and Indiana Asbury University were well established, but the few other Methodist schools were at this time about at the end of their careers. Some explanation of the interest of the Methodists in the public schools is found in a lengthy article on "General Education" published in the Minutes for 1871. It was apparently a committee report and the cause of the writing was the growing educational efforts of the Catholics in Indiana. The committee said, ". . . we observe with amazement and regret a disposition among Protestants, and among Methodists as well as others, to send their children to Roman Catholic Schools." They explain their concern for this practice in saying, ". . . it is well understood that the final aim of all Romish Institutions is the establishment of the Romish faith," and an even more outspoken conclusion is reached, "The educational systems of Europe are just shaking off the grasp of this hoary despotism; it is no time for Protestant America to take Europe's place under the tyrant's hand." From this one might conclude that the Methodists saw the public schools as essentially Protestant in nature and were willing to support them partly for that reason.

In 1873 a new Course of Bible Study was printed in the *Sunday School Journal* and recommended by the Conference for use in the Indiana churches. In this year a Ladies and Pastors Christian Union was formed and the following year officers were announced as follows: Rev. S. L. Binkley, president; Mrs. L. Q. DeBruler, Miss Louisa Robinson, Mrs. Margaret Falkner, Mrs. Wm. W. Zaring, Mrs. J. H. Ketcham, Mrs. M. S. Harrah, and Mrs. W. M. Hester as vice-presidents; Miss Louisa Forbes as recording secretary; and Miss Anna Galbreath as corresponding secretary. Their intention was to organize auxiliaries of this Union to assist in pastoral work such as "visiting the sick, relieving the poor, teaching the ignorant and saving the lost." The members appeared to be preachers and

their wives, although some of the women may have been lay members. The organization did not last many years. The Conference this year recommended for reading the biography of "Father Havens" which had been written by Rev. W. W. Hibben. One of the final actions of the Conference for 1873 was the agreement to publish in the Conference Minutes the receipts of the Woman's Foreign Missionary Society which had been started in some of the Churches in the state and had been accepted by the General Conference the preceding year. The Conference again in 1874 gave encouragement to the development of the public schools and recommended that the Legislature of the State provide for their support, and that this financial assistance be denied the private or sectarian schools, that a Bible be placed in every public school and that a high standard of moral character be required of the teachers of the public schools. They even recommended the passage of a law, if needed, to force the children to attend the public schools if they were not in private schools. This was an early proposal for compulsory education which was not established by law until several decades later. A committee was appointed this year to secure a suitable camp ground for the Conference. The Committee on the Sabbath was alarmed by the growth of "societies purporting to represent the German element" which were entering the field of politics for the express purpose of altering the laws to desecrate the Sabbath.

The Temperance Committee recommended supporting the Baxter Law, which included a local option feature which gave local communities the privilege of making their own laws concerning the use and sale of liquor. The "local option" idea was urged by the Methodists for many years after this.

Rev. Cyrus Nutt, who had been president of Indiana University since 1860, died in August, 1875, and the Conference of that year paid tribute to this distinguished member of their group. Otherwise the session was not featured by any special problems. The Committee on the State of the Church said "the church is not what we wish it was . . . the vital piety is not keeping pace with our numerical prosperity. . . . We are very much attached to the old forms, old landmarks, old customs, and old institutions. . . ." This statement of conservatism was no more expressed than a resolution was adopted to make the position of presiding elder elective rather than appointive which was not a conservative idea.

The Camp Meeting Committee this year reported that they had considered a site at Trinity Springs, in Martin County, but that they were unable to purchase the ground because Indiana had no law under which a joint-stock company could be organized for camp meeting purposes. Although the committee continued to seek ways of getting around this technicality their effort was soon abandoned as was the project. Upon many occasions the Indiana Conference had offered suggestions to the editors of the *Western Christian Advocate* and the whole these had been complimentary and constructive in nature, but in 1875 they recommended ". . . the lengthening of the children's columns and less space to lengthy discussion of dogma and polity." This Conference also had comment to make concerning Indiana Asbury University. Among their many recommendations was the adoption of a resolution which said, ". . . That as a conference we approve the practice of 'coeducation' which for a series of years has been in effect. We believe that the admission of ladies in the classes, on an equality in every respect with gentlemen, is only an act of generous justice, and will result well on the intelligent culture and strong learning of the women throughout the country. And since the education of women . . . is provided for . . . we recommend to the Board of Trustees the introduction of a lady teacher, as professor in one of the departments, as soon as possible. . . ."

In 1876 the General Conference consented to the lifting of the boundary line between the South-East and the Indiana Conferences but the latter conference rejected this prospect by a vote of 64 to 19. Indiana Asbury University was reported to have enrolled 500 students, but it was in need of a boarding hall and home for young women.

The report of the Committee on claims of the Book Concern showed that \$8,968 was owed this organization, of which only \$1999 had been collected, and the Conference recommended that no new accounts be opened until this claim was met. Indiana Asbury University in 1877 received four Japanese men as students and Capt. D. D. Wheeler of the United States Army was assigned to the College as head of the military training. The Conference renewed in this year its advice to the trustees of the institution to hire a woman professor since one third of the students were now of that sex.

The Committee on the Sabbath listed the ways this day was being desecrated and included in those ways the publication of

Sunday newspapers, and the running of Sunday excursion trains, (even those run to camp meetings were frowned upon). Locust Street M. E. Church in Greéncastle was transferred to the North West Indiana Conference at this time. This year the Conference adopted a more rigid system of examination for candidates to the ministry. They stated the examination must last four hours and that each member of the examining committee prepare ten questions on each textbook from which the committee could select a choice ten questions to be asked the candidates. To pass the examination six of the ten questions had to be correctly answered unless by oral examination the committee judged otherwise. This written examination was to be followed by an hour's oral examination of which three-fifths had to be answered correctly to pass.

In 1878 the Board of Trustees of Indiana Asbury ordered a state convention of Methodists in Indianapolis to be held in the interests of the University. The financial condition of the school was precarious and salaries of the faculty members had been reduced by ten percent this year. Steps were also taken to give an alumnus of the University a place on the Board of Trustees. In 1879 the old college building of Indiana Asbury University was partially burned, but was repaired and enlarged. To pay for this tragedy each of the Conferences was asked to raise \$25,000.

Methodist publications recommended for reading to the Conference this year were the *Western Christian Advocate*, *Golden Hours* and *The National Repository*. The Sunday School and Tracts Committee endorsed the new "International Bible Lesson System" and urged adults to attend the Sunday schools with the children. The 1880 Conference met at New Albany and accepted an invitation from W. C. DePauw to visit DePauw's American Plate Glass Works. In this year some districts in the Conference were delinquent in paying the Bishops' fund and a committee on this matter recommended that it be paid by the Book Concern. Indiana Asbury had installed a heating system and the report of the Committee on Education said that ". . . the necessity for teachers and students to work at the risk of health in cold, unfinished rooms, no longer exists." In 1880 the membership of the Indiana Conference was 30,092 and there were 374 churches. In 1881 the Conference protested the custom of some ministers traveling from conference to conference, including the Indiana Conference, taking

up the conference time soliciting funds for local enterprises. This was certainly justified as every year the Conference heard from one to six agents of this kind, and of course, added to this parade by the appointment of agents for their own conference enterprises.

For the first time Indiana Asbury charged a fee for students. It amounted to twenty-five cents per semester, and was reported "to have yielded \$350 per year, along with the insurance from the fire." Home Economics was proposed as an additional department of the College this year, and the University received a legacy of \$25,000 from Jesse Meharry of Shawnee Mound. In 1882 Rev. Whitten S. Lankford, an elder of the African Methodist Episcopal church, was introduced and upon examination was admitted to full connection with the Conference—one of the few Negroes achieving this connection.

Although baseball was a sport that had flourished in Indiana communities as early as the days of the Civil War, it was not until 1883 that the Indiana Conference saw fit to protest the playing of games on Sunday. An equally great offense in the eyes of the church was the running of excursion trains on this day. This Conference commended the efforts of the president of the Louisville, New Albany and Chicago Railroad for trying "to stop the running of nearly all his trains on the Lords Day." This was the present-day Monon Railroad. A Committee on Boundaries reported in favor of consolidating the Indiana and South-East Conferences but the Conference rejected that proposal. The Temperance Committee endorsed the principles and aims of the Grand Temperance Council, the W.C. T. U., the Good Templars and the Blue Ribbon movement. In this year the first Woman's Home Missionary Society was started in the Indiana Conference.

Through these years many churches were constructed and dedicated by the Methodists. In many cases these buildings were erected while the effort of raising the necessary money was still going on. In other cases the money had all been pledged, but not all paid, and these circumstances resulted in a last minute money-raising effort at the time of, or rather just before, the actual dedication of the building. One such case was clearly described by a historian of the New Chapel Church. The present building which was built at this time is given prominence on the jacket of this book since the church was one of the three earliest Methodist societies in Indiana. The story of the dedication of this building is told thus:

"... The ministers present on that occasion were the Rev. G. P. Jenkins, Presiding Elder; G. L. Curtiss, Rev. A. E. Walker, Rev. Tincher of Shelbyville and W. W. Reynolds, the pastor of the charge.

"Rev. Jenkins read the dedicatory service from the Ritual which was followed by the reading of the Hymn 'Enter thy Temple, Glorious King', by Rev. Curtis and the singing of the same by the choir which was led by James Pearcy of the Utica School faculty. After prayer by Rev. Jenkins and the reading of the lesson, the Hymn 'O Thou, Whose Own Vast Temple Stands Built over Earth and Sea,' was sung. The Rev. Tincher then preached from 2nd Chronicles, 6th Chapter, 18 verse. 'Will God in every deed dwell with men on Earth?' He expressed many beautiful thoughts and the climax of his sermon was reached in closing words of praise for the building, its membership and its environment, and words of admonition to the coming generation. After an earnest exhortation the minister announced that the new building had cost \$4865 and of this amount \$1000 remained unpaid. He further said, 'I want that \$1,000 and I am going to get it,' and while many looked hungry and some edged toward the door in hopes of escaping the sound of the minister's voice he smilingly said, 'You need not try to get out for I have issued orders to let no man or woman escape.'

"Then the subscriptions began, first by \$50's, then 25's and then \$20's and 10's and on down until 2's and 1's were reached and finally that none might escape and so say he was slighted, as a last resort the hat was passed around so as to catch even the pennies. Rev. Tincher kept his audience in a good humor by means of witty remarks and puns on the various names of the donors. Finally at 3:00 o'clock the collectors announced that they were ready to report and when the amount subscribed and paid were read it was found that the total was \$1004.95 of which \$400 was cash. . . . As the church was now free from debt the Rev. Curtis assisted by Revs. Jenkins, Reynolds and Walker dedicated the new church and the keys were turned over to the trustees Jon. Glossbrenner, Geo. W. Hazzard and Franklin Swartz."

In 1884 the Monument Committee recommended the practice of giving \$25 toward the monuments of those who had died be discontinued, and this was adopted. This year was another year of Centennial observance—in this case it was the anniversary of the founding of Methodism in 1784. The 1883 Conference had pledged to raise for Indiana Asbury University \$15,000 but a year later the report revealed only \$685.32 had been collected. To continue the effort the Conference resolved to ask for a special centennial offering from the churches and to set the goal at fifty-cents per member. In this year, as the result of the beneficence of W. C. DePauw to Indiana Asbury University the name of this institution was changed to DePauw University.

DePauw University graduated its 45th class of graduates this year and the Conference was given the figures showing the average number of graduates of the College from its beginning. It was stated in the following manner:

"1st period of 9 years—average per year	6 2/3
2nd period of 9 years—average per year	9 2/3
3rd period of 9 years—average per year	10 7/9
4th period of 9 years—average per year	27 7/9
5th period of 9 years—average per year	33 7/9"

The report also told of dormitories being built to accommodate 100 young women and another for 100 young men, the start of a School of Theology and the ground breaking for the McKim Observatory. An annex was also being added to West College for use as an armory. To help finance this building program W. C. DePauw had offered the College \$240,000 to be matched by \$120,000 by the school. This "matching" scheme of financing is employed by many donors to educational institutions today. The interest of the Conference in DePauw University was further increased this year when it was announced that the school was opened "absolutely free" to young men preparing for the ministry. The American Bible Society reported to the Conference that 18 "colporteurs" had been employed in western Indiana the past year. They had visited 40,000 homes and found 5,000 without Bibles and they had supplied 4,250 of these homes at an expense of one dollar a Bible. The Conference resolved to take up a collection to help them recover the money so spent.

Brookville Methodists also built a new structure this year at a total cost of \$7,636.55. The itemized expenditures of this church construction is shown below:

Amt. of Contract with E. VanKeuran	\$5,880.00
Amt. of paid Andrew Rhein for stone	236.85
Amt. of Laurel—stone for water table	28.50
Amt. of Andrew Arriens for 17,000 brick	1,020.00
Amt. of Bill of window glass	166.05
Amt. of Wm. J. Cain for lightning rod	18.00
Amt. of Lumber for walk of E. VanKeuran	2.00
Amt. of Difference in hardware of VanKeuran	15.00
Amt. of B. Enos, Architect	150.00
Amt. of 150 ft. Lumber in tower of H. & M.	2.75
Amt. of Insurance to C. F. Jones for 3 years	65.00
 Total cost for church building	 \$7,584.15
Amt. of Privy Vault on Parsonage lot	\$ 14.00
Amt. of Privy building on Parsonage lot	23.40
Amt. of Moving stable-woodshed, etc. lot	15.00
 Total cost on all of the above improvements	 \$7,636.55

The Conference of 1886 spent the entire first day in observance of the semi-centennial of DePauw University. The Temperance Committee reported their approval of the movement of the W. C. T. U. to place textbooks in the public schools, to ". . . teach our children and youth of the nature of alcoholic drinks and their bad effects on the human system." The committee appointed in 1885 to see to the erection of a monument on the grave of Dr. Cyrus Nutt in Greencastle reported that the monument was ready for shipment from Bloomington and described it for the Conference as "11 feet 5 inches high, made of Bloomington white and blue stone, donated by the firm of Dunn and Williams." The cost of the monument was \$83.50 plus \$25 for shipment. This year Leander F. Cain was listed as the "Moral Instructor" of the State Prison, South in the New Albany District.

An interesting report was made this year by the Committee on Education which had to do with DePauw University. It said:

"Heretofore the institution has been a university in name only, embracing simply what is now known as Asbury College of Liberal Arts. Since the inception of the grand movement inspired a little more than two years ago by the liberal proposals of W. C. DePauw, the schools of theology, law, music, fine arts, normal training, and horticulture have been organized. Negotiations are pending for the establishment of a Medical College."

Again in 1886 a resolution concerning the possible reunion of the South-East and Indiana Conferences was brought to the attention of the Indiana Conference but action was indefinitely postponed.

In 1887 at DePauw it was announced that the music and art departments had grown so much that the art department had been given the Simpson "mansion." For the boarding of divinity students the Larrabee "mansion" had been converted and lodging was offered these students here free of charge. Three members of the Board of Trustees of this institution had died this year, the Hon. W. C. DePauw, Hon. Asa Iglehart, and Rev. J. J. Hight, and the Conference paid respect to their memories. The DePauw College for Young Ladies had not reopened this year and the proposal to make it an auxiliary of DePauw University was approved by the Conference, but it never came to pass.

Rev. Thomas A. Goodwin of Brookville who had left the ministry to enter the journalistic profession began the publication of the *Indiana Christian Advocate* in July of 1887, in Indianapolis. This was a newspaper type periodical which furnished the reader articles on a wide variety of subjects with theological topics predominating. He was a staunch opponent of the saloon and slavery, and had edited the *Brookville American* and *Indiana American* which were instruments of his to fight against these evils. The new enterprise, *The Indiana Christian Advocate* apparently did not meet with public approval for the last issue was printed in October, 1888.

A peculiarly interesting event took place in the 1888 Conference as it met at Mt. Vernon. The Conference voted to

return the "parchments of the late Rev. E. E. Rose to his widow" and Rev. John Poucher was instructed to do this. He also was ordered to destroy "a batch of papers on 'A Secret Society.'" The next year he reported having destroyed by fire a package of papers labelled "papers relating to a secret society, Indiana Conference." The mystery of these papers remains today. At this conference session a resolution was adopted which was designed to improve the state of chaplaincies in the United States Army and Navy, and a committee was appointed to influence the desired legislation. The Church Extension committee used journalistic expression in stating their case when they said, "... Today is the day of opportunity for frontier work. Let the West be captured for God and for Methodism, before it is taken by 'Rum and Romanism.' Ten dollars now is worth fifty ten years from now."

A statement by the Public School Committee said, "We condemn all ecclesiastical interference with our public schools, and hereby pledge our hearty support to the state in its efforts to provide a good English education for all the children in its borders." For the first time this year attention was given to organizing for the work with youth. A committee on this subject recommended a night or afternoon be set aside for this purpose during the Annual Conference. Officers for a Conference Young People's Organization were nominated.

In 1889 another proposal to lift the boundaries between the sister conferences was voted down. The preachers were requested to revise their local church records and to "leave no name upon said records but those positively known to be members or probationers." For the first time mention is made of the Epworth League organization which consolidated the various youth groups of the Church. The periodical, *Our Youth*, the organ of the Epworth League was recommended as excellent reading for all young people, and every pastor was urged to establish a league in his charge. The Committee on Popular Amusement this year said, "The tendency to encourage card playing, dancing, theater-going, betting, gambling, dram-drinking, the desecration of the Lord's Day, and more particularly horse-racing at County and State fairs, and baseball games on Sunday, are especially to be discouraged . . ." The Committee on Sabbath went further in endorsing two petitions to the National Congress asking for a law against needless Sunday work in the Government mail and

military service—in interstate commerce and in the District of Columbia and the Territories of the United States.

In the report of the visitors to DePauw University special mention was made of the fine work of the Normal School which was fitting students to become teachers in the public schools.

The membership of the Conference reached 39,094 in 1890. For the past twenty years the membership had been gradually rising from 30,000 to the present figure, but with the advent of the 1890's remarkable increase in membership, benevolence and church activity was in store for the Methodists in Indiana.

The Conference was told by the Committee on Army and Navy Chaplaincies that there was a great need of special effort to promote religion and morality in the Army and Navy. They recommended support of a bill pending in Congress to increase by twenty ministers the number of chaplains in the services. In addition they deplored the efforts of the military to degrade the position of chaplain by cutting it off from retirement pay and deprivation of the benefits enjoyed by other officers.

An interesting action was taken by this Conference when they introduced a "Conference Cane" which was designed for the senior member of the Conference. It had been carried by Revs. Asa Beck, H. S. Dane and John Kiger and at this time was turned over to the Conference Secretary to have a plate engraved and placed upon it and then forwarded to Rev. John Talbott by Rev. James Hill, the current senior member. At DePauw in this year the Normal School was discontinued although at its commencement in the preceding spring it had graduated three young men and the occasion was marked by an address by Professor William Lowe Bryan, of Indiana University.

National affairs were considered by the Conference when Bishop Walden presented a "Memorial Against War" to the assemblage. The sense of this memorial encouraged peaceful arbitration as a means of settling disputed questions among nations. The Conference heartily endorsed this procedure of handling international affairs.

In 1891 the Conference voted favorably for the admission of women as lay delegates to the electoral and General Con-

ferences and they went on record as favoring the principle of equal ministerial and lay representation in the General Conference. The State Convention of the Epworth League meeting in Bloomington this year resolved to request of the General Conference a separate Board of Control from the Sunday School Union and Tract Society, and the Indiana Conference concurred in this request. The issue of lay representation of women was carried beyond the preachers of the Conference and submitted to the people and the resulting vote showed 4,350 in favor and 1,120 against it. At DePauw a new building was completed by the contributions of Mrs. W. C. DePauw and her daughter, it was called Florence Hall and was to accommodate sixty theological students. Appreciation was also expressed by the Conference to "Brother and Sister M. A. Weir," who had provided funds for the erection of a new church in Salem.

In 1893 another vote on lifting the boundaries of South-East and Indiana Conferences was defeated, but the margin of defeat was narrower than in previous votes. The Children's Home Society representative came before the Conference and was given recognition, and approval of this work was rendered. There was no children's home in Indiana at this time. For the first time the Conference Secretary was furnished a type-writer for his use. The Committee on Sabbath Observance gave praise to the action of the last Congress in forbidding the Columbian Fair to open in Chicago on Sunday.

The committee on Church Periodicals and Literature recommended the reduction of the yearly subscription to the *Western Christian Advocate* to \$3.00 for two years' issues. They also recommended to the preachers for reading the *Gospel in All Lands* and *The World-Wide Magazine*, and expressed approval of the idea of publishing a *Junior Epworth Herald*.

The National Congress in 1893 passed legislation destined to control immigration to the United States of Chinese. This was called the Geary Chinese Exclusion Act, which the Indiana Conference thought "against the spirit of the age, . . . and if executed . . . would seriously imperil the lives of Christian missionaries" with loss of large investments in schools, churches and hospitals in foreign lands. They protested strongly the passage of this bill and sent a request to the President of the United States asking him to veto it. The American Bible Society reported that they had been engaged

in printing and circulating the Scriptures and selling them at cost or giving to others for 57 years. In Indiana at this time there were 115 auxiliary societies where books were kept. These books were printed in 252 different languages and dialects for circulation about the world.

By 1894 the Indiana Conference had so increased in membership and the scope of its activities had so increased that twenty standing committees were organized to conduct the more routine business of the Conference. These committees were listed as follows:

American Bible
Amusements
Church Extension
Church Periodicals and Literature
Claims of the Book Concern
Conference Relations
Conference Stewards
District Conference Records
Education
Episcopal Fund
Epworth League
Freedman's Aid and Southern Education Society
New York Book Concern Accounts
Public Worship
Sabbath Observance
State of the Church
Sunday School Union
Temperance and Legal Prohibition
Tract Society
Woman's Home and Foreign Missionary Society

The membership of the Indiana Conference had now increased to 47,668 and 430 church buildings were on the various circuits and charges. It was apparent to all by this time that there was little reason to oppose the lifting of the boundary line between the South-East and Indiana Conferences, and a favorable vote was cast for this action. The Conference then adopted a resolution providing that the name Indiana Conference would be retained in case the reunion was effected.

The General Conference had given its approval and all that remained to accomplish this was the endorsement of the South-East Conference.

The Committee on Moral and Religious Welfare of the Army made rather specific recommendations to the Conference in 1894. They denounced the establishment of posts in Army garrisons whose profits were used as subsistence money by the Army. The objectionable feature of these posts was the sale of liquor. The committee also condemned the desecration of the Sabbath by Army officers who ordered target-practice on this day. A case of court martial and subsequent punishment of a soldier had occurred and this because the soldier failed to participate in target practice on Sunday. This was an outrageous action in the eyes of the committee and more so as the officer who had ordered the target practice was acquitted by the court. They also urged the suppression of gambling in the Army and recommended the division of barracks into rooms for not over four soldiers, "in order to protect the young men of correct habits from the degrading influences of intimacy with dissolute characters." They also recommended for each post a chapel, library, reading-room, school rooms and all to be under the supervision of the chaplains. As two-thirds of the military garrisons of the country were without chaplains, they recommended further appointments sufficient to establish one on each post.

At DePauw University this year the Law School was abolished. This was a period of financial panic and depression and faculty salaries were cut ten per cent and some professors were dismissed. This served to reduce the operating expenses of the College by \$10,000.

The period of forty-two years from 1852 to 1894 saw 134 of the present-day churches of the Indiana Conference started. This, percentagewise, was a smaller figure than for the preceding years but this is logical as a decline in church construction was inevitable. In the remaining sixty-two years of the Conference to 1956 only 36 of the present-day churches had their origins. This situation does not seem so unusual when one realizes the automobile has given church goers much greater mobility and has made possible their attending church from much greater distances and the need for large numbers of rural churches has thereby lessened.

The Consolidated Conference

1895-1938

The South-East Indiana and the Indiana Conferences were consolidated in 1895, bringing the total membership of the latter conference, whose name had been retained, up to 87,461. The Indiana Conference had seen a membership increase of about 10,000 in the preceding ten years, but prior to that this same size increase had taken twenty years.

In 1895 there were 303 members present at the session of the Conference held in Indianapolis at the Central Avenue Church. The faculty of the Itinerant School gave a detailed report which described the workings of this school. It was held in two sessions of four days each, being first held in this year at Fairland and then at Greenwood. The report said, ". . . the great benefit they have received from such training and examinations . . . (is) by coming into contact with the better methods of Theological study. Our method aims to make students self-reliant, independent thinkers, and acquire ease and facility in expressing their thoughts. The doctrines of the Bible, the peculiarities and discipline of Methodism, the literary, scientific and historical parts of the course of study, the syllabi on the several books read, and the standard of grade fixed . . . has been strictly observed." This school had been organized two years prior to this time and was the first organized effort to establish a school of ministerial training in the Conference.

The Committee on Sabbath this year again specifically listed the objectionable forms of behavior on the Sabbath. They said, "We deprecate the keeping open of saloons, as upon other days, so especially upon the Sabbath. Baseball and other games, driving out for amusement and recreation, with bicycle, carriage, car or other vehicle; Sunday theaters and other entertainments; secular Sunday papers and other publications, which preoccupy the thoughts and distract the attention from sacred themes and associations—these and all other forms of misuse and abuse of this hallowed institution, strongly merit and should promptly receive, the vigorous and persistent reprobation of all good Methodists." The Electoral College of laymen meeting this year voted 437 to 19 in favor of women receiving seats as members of the General Con-

ference. The vote of the church members of the Methodist Episcopal Church in Indiana on this same matter also gave approval of this by a majority of 4,375.

In 1896 the Conference Domestic Missionary Society representatives told the members of this session that "there are regions of from ten to fourteen square miles which are without a Methodist Episcopal Church, and not well occupied by any other church. There is a place embracing six school districts, where they have dirt floors in their houses and other things corresponding, where they have neither a Church nor a Sunday School. One member of this Conference drives thirty miles to one of his appointments."

In 1897 the Woman's Association was organized for the purpose of "promoting friendship between families of the ministers and bringing about a closer bond of sympathy between the members of these families."

It was reported to the Conference that the special legacy of W. C. DePauw which had been received annually to help meet the annual expenses of DePauw University had stopped and that the entire support of the school now was thrown back upon the Church. This year there were parsonages for about one in every seven churches, 181 parsonages and 777 churches being shown in the conference statistics.

The Committee on Church Insurance recommended in 1898 that the Indiana Conference suggest to the General Conference that it organize the "Church at large" to protect its own property. This was probably the earliest proposal to form an insurance company in the Methodist Church.

Very little mention is made in the Conference Minutes of the fact that in this year the Spanish American War was going on. However, the members of the Grand Army of the Republic of Princeton, in which the Conference was meeting, visited the conference session. It was said, "My country 'tis of Thee" was sung with animation and short talks were made by several soldier members of the Conference and others." The Committee on Education said they had read the rules recently passed by the faculty of DePauw University "for the regulation of social functions and direction of the student body and that they had found these in harmony with the Discipline and usages of the Methodist Episcopal Church." In

this year the Veterans Home Society transferred all their property to the Preachers' Aid Society and became a department of this society.

The Conference passed a resolution protesting the "unfair discrimination in favor of candidates for teacher's licenses who have come from the State institution," and a committee was appointed to carry this protest before the state legislature. It is likely that DePauw was wanting their graduates licensed as teachers and the state laws of this period were preventing this as "normal school work" was not offered at DePauw. A state law of 1899 required the licensing of teachers based upon a written examination, part of which included questions on pedagogy, a subject not taught at DePauw at this time.

In 1899 the Jennie DePauw Memorial Church in New Albany was destroyed by fire just after a project of repairing and refurnishing had been completed. The Conference pledged itself to help raise funds to restore this church. A Committee on Mormonism reported at some length at this session. They said there were more than fifty Mormon missionaries in Indiana and that this group owned property in Indianapolis and other cities of the state. They issued this warning, ". . . Our preachers should everywhere be on the alert for these proselyting 'Elders' . . . Mormonism cannot stand the light. . . . The State, as well as the Church, needs to watch, for Mormons claim a 'Divine Right' to rule the State . . .", and they called upon the representatives of Indiana in the National Congress to expel Brigham H. Roberts of Utah, an avowed polygamist.

The report of the Woman's Foreign Missionary Society showed 182 active organizations with a membership of 4,286. The Conference in this year supported Misses Ella Vickery in Rome, Italy; Anna Steers, Peking; Ella Shaw, Nanking, China; Laura Wright, Muttra; Miriam Forster, Asano; Fannie Fisher, Kolar, Lettie D. Greene, Budaon, India; and Cora Zentmire in Melange, Angola—the latter woman being the only W. F. M. S. worker in Africa. The Articles of Association of the Methodist Episcopal Hospital and Deaconess Home of the State of Indiana were published in the Conference Minutes for this year.

The Indiana Conference met in Connersville in 1900. Three

more missionaries had been called from the Conference to foreign fields, namely: Miss Louise Brouse, of the Irvington Church, to the kindergarten department of Lucknow's Woman's College; Miss Ida Ellis, of Greencastle, to Penang, Malaysia; and Miss Mary Wolfe, of Jeffersonville, to Hinghua, China.

The Sabbath Committee said, "We are living in an age of Sabbath desecration. We recognize the increasing spread of secularism in various forms of Sabbath breaking, manifestly in transactions of business on Sunday in shops and stores, on streets and railroads and steamboats, in factories and foundries, in Sunday newspapers and picnics, in Sunday theatre and baseball games, in Sunday excursions and beer-garden revelries, in Sunday concerts and decorations; and that this desecration has transformed our Sabbath into a day of popular revolt against God and his commandments. . . ."

In 1901, T. K. Willis, Charles W. Crooke, Robb Zaring and Loren Edwards entertained the Conference with singing, and as this quartette had rendered this service on many other occasions the Conference adopted a resolution that they perfect an organization to be known as the Indiana Conference Male Quartette. This year the Conference met in Bedford and a visit to the stone quarries was arranged for the members. DePauw University was favored this year by a gift of \$50,000 from the Hon. W. D. Minshall, of Terre Haute, for the erection of a laboratory science building.

A Committee on Worship arranged in 1902 for a service in observance of the 200th anniversary of the birth of John Wesley. The Conference also extended their appreciation to Rev. R. A. Kemp who had served as Secretary of the Conference for twenty-one years. The Committee on Temperance and Prison Reform rejoiced in the aggressive work and reported victories of the Anti-Saloon League in Indiana and pledged their cooperation in the "Campaign of Remonstrance" being waged to close saloons. They urged the people to prevent the abolishing of the excise law which would result in legalizing the sale of intoxicants in grocery stores, drug stores and other places of business. Appreciation was extended to the railroads for their rules requiring "strict sobriety" in their officials. They also rejoiced in the efforts of the State Board of Charities for prison reform and betterment of the condition of prisoners and they established October 26 as

Prison Sunday upon which day sermons on this subject were to be delivered in Methodist Churches throughout the Conference.

At the 1903 session of the Conference, Rev. Rawls, who had been a Presiding Elder in the Indianapolis District for six years, was presented with a Blickenderfer typewriter, and Rev. J. A. Sargent, having completed his term of Presiding Elder in the Moores Hill District, was given a purse of \$34 for his 34 years in the ministry. This Conference met in the Meridian Street Church in Indianapolis and the dangers of the big city caught up with one of the members. Rev. P. W. Corya while on his way to the Conference session was knocked down and robbed of \$50. A collection was taken in his benefit and \$62 was contributed.

This Conference was historical minded as it had been just 100 years since the first itinerants of the Salt River District of the Western Conference had visited Methodist neighborhoods in Clark County. At this time the Secretary of the Conference was instructed to publish in the Minutes a brief history and picture of the first Methodist Church building erected in Indiana.

At the 1904 Conference a reunion of the members of the Conference class of 1854 was held. "J. H. Ketcham presided; W. M. Zaring, the only effective member, delivered his semi-centennial sermon on the 'Christian Welfare,' G. F. Culmer read an original poem, and E. P. F. Wells gave a review of the class." The General Conference this year created a Commission on Aggressive Evangelism for the purpose of a general awakening of the whole Church. The Indiana Conference concurring in this action suggested that the Presiding Elders arrange for conferences in the various districts to be attended by ministers and leading laymen. They also said, "We urge and suggest that all of our people be called upon to consecrate themselves to God and his work more fully than many of them have ever done before. That all of our members, young and old alike, be led to seek the baptism of 'The Holy Spirit' and the abundant enrichment of their own experiences. . ." This year a new society appeared on the scene when Rev. J. E. Gilbert, secretary of the "Spiritual Culture Society of the Methodist Episcopal Church" was introduced and addressed the Conference. A committee was appointed to consider the interests of this society but no further mention of

it was made in the Conference Minutes. This Conference met in New Albany at the same time the Central German Conference was meeting in Louisville, Kentucky, and the two conferences exchanged greetings.

The Conference of 1905 felt the need for religious instruction and asked Rev. Joshua Stansfield to arrange for "one or more of the best teachers of the church to give a series of not less than three lectures." Rev. Worth Tippy, who was moving to the North Ohio Conference, was wished god-speed and success in his new position. He was described as "a minister of large equipment and of choicest spirit in whom every phase of religious and philanthropic activities found a sympathetic and earnest leader." The Conference adopted a resolution to assist Governor Hanley in his efforts to secure national legislation against the abuse of divorce laws, and asked the people to insist that Senator Reed Smoot of Utah be expelled from the Senate and that polygamy be made a crime with severe penalties for its violation including disfranchisement. The Church Extension and Insurance Committee recommended every parsonage and church be insured against fire and tornadoes. At DePauw University a \$50,000 gift from Andrew Carnegie was received for the erection of a library. This sum was to be matched by the College for an amount sufficient to build the library. Rev. Joshua Stansfield and Eli Ritter were elected delegates to the 10th National Anti-Saloon League Convention in Indianapolis on November 22, 1905. Mr. James N. Johnson, of New Harmony, in 1906 gave a donation of \$7,000 for a new church building in that community and the Conference thanked him for this generosity. This year a peculiar practice arose that demanded the consideration and action of the Conference. A resolution offered by Rev. E. H. Hughes explained this:

"Whereas, at various places in recent months on the occasion of the dedication of public buildings, or introducing public improvements or in promoting sale of real estate, certain financial inducements have been offered to young people who would consent to be married before a throng; and whereas a marriage ceremony under such circumstances is degraded. . . .

Resolved, that the Indiana Conference heartily protest against such marriage ceremony as being unworthy of any community. . . . That we regard the action of any clergyman who would consent to officiate . . . as an utter breach of

the dignity of the ministerial profession. . . . That we will offer a public protest in case such a marriage is proposed. . . ." The resolution was readily adopted by the Conference. At this time, as a result of the earthquakes in California in April, churches in San Francisco were in need of assistance in rebuilding, as the funds of the Church Extension Board for this purpose were wholly inadequate. To help, Sunday, November 3, 1906, was set apart as California Day at which time money was to be solicited for this cause. In this year Rev. Thomas A. Goodwin died. He was the first and oldest living graduate of DePauw University.

In 1907 the Conference voted to buy an adding machine for the use of the statistical Secretary and Treasurer—this is some indication of the growing complexity of the business of the Indiana Conference. The attention of the Conference in this year was devoted to alterations in the rules of the Discipline regarding the period of probation for future ministers and the general procedure of admission to membership in the Methodist Church. A resolution was adopted which established an age limit of 30 years for candidates for the ministry. This was not an unqualified refusal of candidates over that age but those admitted at an older age were to show exceptional qualifications before they would be allowed to apply for admission to the Conference. The Church and Parsonage Insurance Committee reported that in spite of the California fire the company closed the year yielding a dividend of six per cent to policyholders.

The Conference stated in 1908 that it did not approve of any petition on temperance except that which advocated the local option. A layman in Indianapolis had been circulating a formal petition to be sent to the Legislature asking for the passage of a state-wide Prohibition bill, and this was not favored. Miss Angie Godwin, a Deaconess of the Church appeared before the Deaconess Board and was granted a renewal of her license. She had been engaged in evangelistic work and reported 340 conversions in the past year. The Fourth of July celebrations about the state at this time drew the displeasure of the Conference and they recommended that this day be observed in a patriotic manner by both young and old and not in the irreverent way as it had been in late years. Presiding Elders became District Superintendents at this time.

Rev. A. D. Robertson retired from the office of Conference treasurer because of ill health in 1909. Rev. F. O. Beck presented a resolution on child labor in which he advocated more adequate legislation on this subject, and pledged the aid of the Conference to the National Child Labor Commission. The Conference readily concurred. At DePauw the situation in regard to licensing teachers was met by the appointment of Prof. Zenos E. Scott as head of the Department of Education, which had not existed previous to this time. Rev. E. B. Rawls was given a purse of gold—one dollar for each year of his ministry.

In 1910 Rev. R. A. Kemp was given a purse of \$123 in gold in appreciation of his work as Secretary of the Conference. He was retired from this position at this time having served since 1881. In this year the matter of divorce came to the attention of the Conference again. The Conference was told that Indiana had an unenviable reputation in the number of divorces granted, and that the Methodist Church recognized but one sufficient cause of divorce, and some of her preachers recognized none of sufficient cause, but as the state of Indiana recognized five or six causes, the Conference should call the attention of the next Legislature to this matter, and ask for more restrictive laws on divorce. In this year the Interdenominational Council of the State of Indiana waged an evangelistic campaign and the Indiana Conference cooperated in this through a committee consisting of Charles F. Coffin, Albert Hurlstone and Joshua Stansfield. In 1911 for the first time the membership of the Indiana Conference reached 100,000. This was just slightly less than a rate of increase of 1,000 members each year. This rate of increase in membership continued through the following thirty years.

The Committee on Sabbath and Amusement said: "We see in the moving pictures splendid educational possibilities but the modern show is too often a school of vice . . . we urge the need of each community . . . maintaining a careful censorship of all pictures shown." However, this critical attitude was modified when they added, "Children need play, young people require a social life. All need entertainment. We believe it is the sphere of the modern church to minister to this side of life . . . by providing and supervising its own amusements and social life. . . ."

In 1912 Bishop Wilson of the Methodist Episcopal Church was the national president of the Anti-Saloon League of

America. In this year the *Western Christian Advocate* was reduced to a yearly subscription price of one dollar. This was the lowest price yet for this publication and the Conference pledged the magazine its support in an effort to put it into every Methodist home. Another resolution was adopted which protested the action of President Taft in revoking an order of the U. S. Indian Commission forbidding the wearing of the garb of religious orders in the Indian schools under governmental control. The suggestion that aid be given to those members of the Indiana Conference who were suffering speech and hearing difficulties was made in a resolution by Joshua Stansfield. He proposed to train people to work with those afflicted with these defects and though his proposals were considered for a year or so nothing came of them. In this year a committee was appointed to consider securing a permanent Conference home. This action was contemplated as the Conference had grown so in numbers (it had an official membership of 357 in 1912) that many of the communities in southern Indiana had difficulty in providing lodging and eating facilities for the members and their wives who attended the conference sessions held in their cities. At different times after this the matter came before the Conference but the construction of larger auditoriums and the growth in population of the cities toward the middle of the twentieth century lessened the magnitude of this problem. By 1912 the mission work of the Conference focused on the work in metropolitan areas. The Home Missions requested money for the Italian Mission and for work with deaf mutes in Indianapolis.

Testimonies of appreciation were given to Rev. E. H. Wood for 45 years of service in the Church and to Rev. Enoch G. Wood for 53 years service by the Conference of 1913. Little other significant business was taken up by this Conference although an increase in the apportionment made on the salaries of pastors for the Conference claimants was made. DePauw University proposed to build a \$100,000 gymnasium in 1914. This year an extensive report was made of the Joint Commission of Educational Institutions of Methodism in Indiana. This report involved a resume of conditions at all the colleges sponsored by the Conference as well as a recommendation for support of religious work with college students at the state universities. In regard to the topic of public school education in relation to the work of the liberal arts colleges of the Methodist Church they said,

"... We believe that it is of grave importance in determining the Methodist educational program to recognize the significant place which higher education has held in the Methodist Church from its organization in this territory, and the vital part which Methodist educational institutions have played in the development of Indiana.

We recognize also the fact that the public school system, including the State institutions of higher learning, has had a remarkable growth in the Middle West, including Indiana. It is our conviction that the High Schools are rapidly becoming entirely adequate for all secondary education, covering all preparatory grades for college courses. With High Schools within easy reach of practically all of our people who are able to send their sons and daughters to these institutions for preparatory education, and, except for emergent reasons, should do so. It may seem advisable to continue some measure of preparatory or academy work under our church supervision but such work should be continued as a temporary expedient and not as a permanent program.

We believe it to be necessary that our church college shall have much more ample endowments and resources, buildings, equipment, laboratories and faculties, and be much better salaried than they have been able to afford in the past. While it has been true that church colleges have maintained able faculties on very meagre compensations, through the loyalty of their teachers to the church, we do not believe that the church should or can expect this to continue indefinitely in the future. In view of the millions of dollars that are being poured annually into the treasuries of our great State institutions, such enlarged equipment and resources become imperative.

We believe the Church College of Liberal Arts has a distinct place in the educational program of today, but that they should be strictly limited in the scope of their work, holding to the main departments of Literature, Science and Arts."

In light of these views they recommended that the Green-castle Academy which had been operated as a preparatory school for DePauw University, be discontinued, and this action was soon taken by the Board of Trustees of the University. About this time the General Conference of the Church created a Methodist University Senate to establish academic standards and uniformity in the regulation of Methodist Colleges. These minimum standards were fixed as: "an endowment of \$200,000, buildings and campus 'sufficient to do their work reasonably and creditably' with scientific laboratory equipment of at least \$5,000 with departmental libraries of at least 3,000 volumes, with at least eight professors in the College of Liberal Arts, that all academic work be strictly separated in teaching force and organization from the collegiate work, and that the minimum salary for the college professor be \$1,100 per year."

In 1915 Indiana was enjoying the fruits of an industrial development which caused many of the county-seat towns to increase greatly in population. The automobile was appearing on the roads and paved roads were "just around the corner." The historian of the Pisgah M. E. Church in Jefferson County described the impact upon the rural church of the new means of transportation: "With Thomas J. Hart whose pastorate was from 1909 to 1912, the automotive age reached the Kent Charge. Many of his parishioners shook their heads with grave misgivings to see a minister of the Gospel chugging down the narrow roads on the Sabbath in a red runabout. It really wasn't seemly, they felt, nor in keeping with the dignity of his calling. Every trip from Kent to Pisgah to Deputy enlivened with the risk of rearing or runaway horses, or skittish horses that had to be led past the preacher's noisy car. Add to this the blow-outs and tire changes that were an expected part of every drive. . . ."

In this year the Indiana Conference proposed to ask the General Conference to seriously consider reunion with the Methodist Episcopal Church, South. The southern body had taken action favoring the idea, but this step by the Indiana Conference was still many years off. World War I was imminent at the time of the meeting of this conference and upon motion of Rev. W. H. Wylie greetings were sent to Woodrow Wilson, the President of the United States which said, . . .

"The Indiana Conference numbering almost 350 preachers and 100,000 members send you greetings.

We recognize the grave issues now at stake, involving the welfare not alone of our country, but of Christian civilization as well, and knowing the weight of the responsibilities that rest upon you, send you Christian greetings. We believe in you, we trust your wise judgment, and we are bearing you up in prayer to Him in whom we know you trust, who has led thus far and will guide you to the end."

Another significant resolution was adopted asking the General Conference to make Indianapolis an Episcopal residence as it was now located in the midst of a large and growing Methodist population . . . and as it was accessible by steam and electric lines to no less than one-half million Methodists. Recognition was also given by this Conference to the Hoosier poet, James Whitcomb Riley, to whom they sent their greetings and extended to him the hope that he might live many years "as the world's great interpreter of children." This recognition was state-wide and observed by the public schools on a day designated as Riley Day.

Rev. W. S. Rader reported for the Committee on Orphanages that Miss Angie Godwin, Deaconess and Evangelist of the M. E. Church, had formed an orphange in Greencastle for the care and support of orphans and dependent children. The Conference voted to take this orphanage under their supervision and named trustees for it.

Sunday, June 16, 1916, was designated as a day to honor the labors and achievement of Francis Asbury, and every preacher was asked to preach a sermon on this man at that time. The erection of a bronze equestrian statue of Bishop Asbury in Washington, D. C., was recommended and voluntary contributions of the American Methodist Churches were to make this possible. The last action of the 1915 Conference was the formation of the Retired Ministers Association of the M. E. Church in the Indiana Conference. Rev. E. H. Wood was made president and a constitution was adopted.

The first mention made of World War I is the commendation given the American Bible Society by the Conference of 1917 for their distribution of Bibles to the soldiers. This year some

question came up as to the legality of the incorporation of the Indiana Conference. The official incorporation of this body had taken place the first day of October in 1864. The original papers of incorporation of the South-East Indiana Conference were dated September 22, 1861. The papers of incorporation of both conferences had been recorded in the court houses of the counties where the papers were drawn up. In the meantime the Indiana legislature had enacted different laws governing incorporations requiring that papers of this kind be filed with the Secretary of State. This situation caused some concern in the minds of the members of the Conference and legal aid was sought to determine the status of the incorporation of the Conference. Fortunately legal research on the matter confirmed the legality of the situation. Another matter of great concern to the Conference this year was the quality of the ministerial candidates applying for admission to the Conference. A special committee reported that out of 17 men examined for admission on trial not one was a college or seminary graduate, or native of Indiana. Three native Indiana men had applied who had but common school branches. Seven applied who had nearly the equivalent of high school courses, nine were in advanced years or had families so that they could not take further education. They said, "Men are applying both years who have completed the common English branches of grammar, arithmetic, geography, etc. Many are failing their examinations or coming up year after year. . . . In five years twenty-four of our seminary and college trained men have either not returned to us or gone to other Conferences after leaving school. We believe we are not getting our share of educated applicants for the Conference."

In 1917 the Conference established that all members of the Conference who were drafted or who volunteered for military service be permitted to retain their relationship with the Conference. This year Dr. A. J. Sargent retired as agent of the Preachers' Aid and Veterans' Home Societies after twelve years of service and after having successfully increased the fund from fifty-nine to one hundred and sixty-eight dollars. Recommended to the Conference was a new cycle of the International Uniform Sunday School Lessons which covered a larger part of the Bible and in which the cycle was lengthened from six to eight years—study passages were lengthened making these more adaptable to different age groups of youth and additional stories on topics including Christian life, mis-

sions, temperance, social service and church history were inserted. The report on the State of the Church included the following ideas: the causes of the war as it began three years previously was traced. It was pointed out that while America was seeking to maintain peace, German spies were working in our midst. German money was propagating disloyalty. Diplomatic intrigues were seeking to entangle us, the rights of our seamen and commerce were being ruthlessly set aside, and we were forbidden the right of the seas. The lives of women and children were being taken, food for starving neutrals was destroyed, and hospital ships were being attacked. Neutrality thus became impossible. The report said, "We shall keep President Wilson's sentiment before us, 'We have no quarrel with the German people. . . . This conflict was not with their previous knowledge and approval' . . . we give our united support to our President."

In 1918 Rev. E. H. Wood completed his fiftieth year of ministry. In this year the Itinerants School was considered expensive to the students enrolled, but at their request was continued, and a school of eight days duration followed the commencement at DePauw. The Conference recorded its approval of the suggestion that a building to cost not less than \$100,000 be erected and dedicated to the men who were killed in the war, and that it bear the name of James Bethel Gresham, the first American soldier to be killed, and the son of a Methodist home in Evansville. At this time the State Legislature passed new laws that provided for the inauguration in the public schools of courses in the English Bible from which students could receive credit.

The Conference in 1919 received the reports of the visitors to Evansville College which had opened its doors just previously to the meeting of the Conference. This year a committee fixed the minimum salary of preachers at \$1,200 for the Indiana Conference. The Conference was told of the newly established Edward Rector Scholarship Foundation by which 400 perpetual scholarships were awarded to honor graduates of Indiana High Schools to DePauw University. The original plan was to award one scholarship to one student in each county in the state each year. Mr. Rector who established this scholarship plan was born and reared at Bedford and was a Methodist.

At DePauw this year there were nearly 1,000 students—the first time the school had reached this number. Its endowment had been increased to \$2,000,000. The cost to student for rooms was \$1.11 and up per week, and the total maximum yearly fees for students was \$100 with a 50 per cent discount given to children of Methodist ministers.

This year the Conference approved the principle of a League of Nations and urged the United States Senate to make a speedy settlement of the peace treaty. The Committee on records of the Methodist Men in World War I reported that a total of 7,237 Methodist men had been in service and that 297 had died. A large number had been awarded medals for bravery in battle; ten, the Croix de Guerre, and several given promotions for valiant service. About one-half of the men saw overseas service in this war.

In 1920 E. A. Robertson reported for the Conference Board of Education and said, ". . . this urgent call for money on behalf of our schools and colleges is due to the growing demands of the Church for the educated leaders and workers and to the common emergency which confronts all the educational institutions in the country . . . running expenses are increasing at a startling pace. Teachers are pitifully underpaid. They know little or nothing of the advancing incomes now familiar to mechanics, laborers, and railroad men. The number of young people seeking admission to our schools and colleges is rapidly increasing."

The year 1920 was important in the history of the Indiana Conference. This year the General Conference authorized the establishment of an Indianapolis area organization. The purpose of this was "to so relate the Conferences of the area that their work may be united in spirit and coordinated in activity. . . . The declared purpose is to further all the undertakings of Methodism, its evangelical program, its church building and development, its social service, especially the work of its educational and philanthropic institutions, and its efforts in conjunction with other public bodies to assure the civic and moral welfare of the peoples and communities of the State. . . ." A Constitution was adopted by the Indiana Conference from which the above statement of purpose was taken. Preceding this conference action a meeting was held at Central Avenue M. E. Church in Indianapolis on July 15, 1920, at which the Indiana State Council of the Methodist Episcopal Church was

formed. One hundred and sixty members comprised this Council; half laymen, half preachers. This council was empowered to engage in religious, educational and charitable undertakings, and to hold property and funds. Four years later the history of this organization tells of its achievements: "A new strong emphasis on eclectic evangelistic efforts and methods; a growing fraternity and cooperation between various sections of the state and conferences and districts; the organization of Methodism by counties . . .; the organization of city councils and church extension societies in Indianapolis, Ft. Wayne, Terre Haute and South Bend. An Area Men's Committee followed in organization by an Area Women's Committee; State convocations; leadership and support given to Centenary benevolences, college campaigns and institutional undertakings; the beginning of the Area Headquarter Fund; and certain efforts for better citizenship and for less corruption in politics. . . ."

On April 28, 1921, a committee of the State Council considered the matter of centralizing the Indianapolis Area. Subsequent action of this committee resulted in an Area Finance Committee, then the Area Men's Committee. At the start the Area Personnel consisted of the Resident Bishop Frederick D. Leete and the District Superintendents of the state, two paid secretaries and three men serving without pay as editor of the *Area Herald*, architect and counselor in finance. The Area organization comprised four annual conferences, three of them in Indiana, including the Indiana Conference. The fourth, the Lexington, a Negro Conference was not within the bounds of Indiana. The general work of this organization headed by the resident bishop of the area has been to promote, facilitate and coordinate Methodist growth throughout the various conferences. Needless to say, the increasing quantity and complexity of the work of Methodism in Indiana has demanded a service of this kind. In 1921 the Indiana Conference sent President Harding recommendations on disarmament—in general backing the President in his stand on this issue. Bishop Leete in this year went to Europe for an Ecumenical Conference and on a mission for the Methodist Church.

The Temperance Committee, now called Temperance, Prison Reform and Charities, gave the first optimistic report in its long history. It said, "We rejoice that the saloon is no more;

that the spirit of the American people is forever against the saloon; that conditions today are unspeakably better than ever in history. . . ." But they went on to say that, "while the saloon has gone, liquor has not. What is worse, the friends of liquor are not gone. More stealthily, but none the less aggressive, they secretly, and too often openly procure or make and sell intoxicants in direct violation of the law." In this year for the first time the District Superintendents combined their efforts and made a joint report to the Conference. This practice was followed throughout the remainder of the years of the Conference and this furnished a much more detailed and specific kind of information about the history of this conference. Rev. J. M. Walker this year was nominated as the first trustee representing the Indiana Conference to serve on the Board of Trustees of Wesley Foundation at Indiana University.

In 1922 Rev. J. W. Duncan reported on a Methodist College in Rome where he said "Methodism is to develop the greatest school for boys in southern Europe." The Conference pledged its help in this work but no money was collected at this time for this enterprise.

A committee this year was appointed to locate a suitable site for an Epworth League Institute, which eventually led to the founding of Rivervale in Lawrence County.

The report of the District Superintendents in 1922 touched on all of the activities of the Methodists in the Indiana Conference. It is impossible in this writing to do more than condense and cut down the items that seem of most significance. Among the statements of beliefs made by these leaders this year were: "We believe in the circuit system, but we believe that the time has come in this 'automobile age' for the feeble churches to combine and produce stronger charges." "The present salaries do not show any high degree of generosity on the part of the people. In one of our districts fifty per cent of the preachers received a thousand dollars or less than a thousand, including house rent. In another district eleven received less than seven hundred dollars." "Our women's activities deserve attention. The W. F. M. S. has 8,171 members, and the W. H. M. S. has 3,457."

In 1923 the Joint Commission on Boundaries arranged the union of the Locust Street and College Avenue Churches in

Greencastle, and the Wesley Chapel and King Avenue Churches in Indianapolis—the former to be in the North West Indiana Conference and the latter in the Indiana Conference. Senator James E. Watson was sent a letter by the Conference in appreciation of the services of Major Roy A. Haynes, the Federal Prohibition Enforcement Commissioner, whom the Conference felt had done a good job.

A map of the Conference was prepared this year and published in the Minutes for the following year. The District Superintendents reported an evangelistic goal of 150,000 members for the year but this was not reached for many years. Benevolence receipts for this year were \$380,569 in contrast to a total of \$72,601 given in 1910. The Epworth League had 97 chapters in the Conference, and an institute was held this year at Bethany Park, southwest of Indianapolis.

In 1924 Rev. H. C. Clippinger, M. E. Baker, E. N. Rosier, and H. J. Gernhardt were appointed a committee to organize a Conference Male Chorus. This year's conference met in the East Tenth Street M. E. Church in Indianapolis, and the ladies of the church on two different days furnished the members of the Conference lemonade to drink.

This year the nation made an effort to outlaw war. September 12 was designated as "National Defense Test Day." This occasion was designed to cultivate a spirit of good-will everywhere and "not be of such a nature as to intensify militaristic spirit at home or create apprehension abroad. . . ."

It was announced at this Conference that the 65 acres of ground had become a reality as a meeting place for the Epworth League Institutes. A long description of this site near the little town of Lawrenceport in Lawrence County, also near the site of the former home of Bishop Robert Roberts, was given in the Minutes. Again in 1925 a favorable vote was cast by the Indiana Conference on the proposal to unite the Methodist Episcopal Church and Methodist Episcopal Church, South. DePauw University enrolled 1,900 students in this year, one of the largest student bodies in the history of the school. The reports of the District Superintendents for this year reveal exceptionally favorable gains in giving and in the increase of membership and activity in all phases of the church work. This is partly a reflection of the period of prosperity in the country. One interesting note concerning

the never-ceasing money-raising efforts of the Church is found in one of the Superintendent's reports this year. It said: "There is not an institution within our territory, with the exception of DePauw, now outside our lines, but what has experienced a year of financial distress or strain. Where the distress has been relieved, the strain has been transferred to the pastors. The word 'drive' became odious years ago; its successor 'campaign' has also grown distasteful and now another of Noah Webster's good old wholesome wares has been cast into the list of undesirables—the word 'Advance.' Your superintendents do not think for one moment that our people need to be protected in their giving, or that they cannot take care of themselves and of the needs of our institutions at the same time. We must get the money. But we call upon our financial leaders and the heads of our institutions to devise some methods of getting it other than the high-pressure programs of canvassing which grow more costly, and less acceptable to pastors and laymen at every recurrence. This much by way of mild suggestion. And this more by way of earnest insistent caution, let us not have too many driving campaign advances in one year, and let each one be authorized by vote of the conferences before it is initiated and set up." There may have been a good basis for this statement of the superintendents, for the World Service giving of the Conference in this year was the only benevolence which showed a decrease in receipts.

In 1926 Rev. J. M. Walker moved that a commission be appointed to study the prospects for building a home for the Conference aged. This was the start of the movement that finally culminated in the wonderful structure completed this year (1956) at Franklin. This year was the centennial of the founding of the *Christian Advocate* in New York, in 1826, and the Conference expressed its appreciation of the service of this pioneer journalistic effort. Just before this conference convened a letter was received from the Vincennes District regarding dancing at DePauw University, but as it had been presented so late no action was taken by the Conference except the appointment of a committee to see about the "conditions there . . . as regards dancing and all other problems affecting the moral and religious life. . . ." This committee was to report the following year but no record was made of the report. This social custom was not an approved means of recreation at DePauw even then, but it was soon

accepted on the campus as wholesome and enjoyable and an approved form of recreation for college students.

A new men's dormitory was put into use for the first time in 1927 and an additional women's dormitory was being built on the site of the Music School, which was moved southwest near the Bowman gymnasium. This year DePauw had vacancies in the positions of Sociology, Economics, and Psychology and the Conference urged President Murlin to take great care to secure men of "vital religious experience who are Methodists to fill these positions." They felt that there "is at this point as much or even more danger of departing from the true mission of a Christian college than in any other subjects of the college curriculum." In this year there were eleven new Methodist churches built and twelve had been constructed the previous year. None of the District Superintendents reporting on church organizations said they felt that they were functioning primarily for the good of the Church, and suggested that church loyalty be encouraged, and that the various church organizations be led to see they owed their existence to the Church. It was during these years that popular church lay leaders frequently built up men's classes or adult classes in the Sunday schools that drew more in attendance than did the pastor to the morning worship service. It is possible that this situation is the one referred to by the Superintendents.

The report of the State of the Country said, ". . . the tide of worldliness sweeps on. The spirit of Puritan is scorned, often even by the people of the churches. The psychology of expression encourages the following of animal impulses where that of repression curbed them. Mechanistic philosophy has led many to bid farewell to the spiritual life and its values. World travel and means to indulgence have led to exchange by many of the ethics of the new world for those of the old. . . . material values are the controlling factors in vast numbers of human lives. . . ." It went on to say that, ". . . the gambling instinct is evident everywhere. Adults are betting, often through regularly organized clearing houses, on races, prize fights, interschool athletics, elections, and parlor recreation and games. Meanwhile a new race of gamblers is being recruited from among the children by means of such agencies as the punchboard and the slot machine. . . ." "Prize fighting, once the scorned amusement of the lowest element, forbidden by law and prevented by police interference, is . . . now

embraced. . . . While honest men have difficulty in providing food and shelter for their families, keeping their children in school, and providing for their own the necessary services of the dentist and physician, the pugilist gets a million dollars for the brutal work of a few minutes. . . .”

In 1928 Rev. C. A. Shake introduced a resolution that the Conference request the Cabinet to appoint a Rural Church Commission to investigate the situation in the rural field. This is the first evident concern shown by the Indiana Conference for the special problems of the rural churches. In this year a special report of rural churches in Indiana had been published and it was likely this report prompted action by the Methodists on this subject. One of the unusual enterprises of a local church is that instigated in this year by the First Methodist Episcopal Church of Shelbyville. At a cost of \$200,000 they built a business block consisting of a five-story business and office building. As an investment from which the church would receive revenue through the years this enterprise is of unexcelled merit in the records of the churches of the Indiana Conference.

The District Superintendents presented a pessimistic report in this year's Minutes. They said, “. . . on the other hand, if our laymen would give the pastor their undivided support, their presence and prayers, his ministry would in many cases be more fruitful. An ordinary minister can be transformed into a real leader by any church that will give united support, and encouragement. Unjust criticism, empty pews, flat purses and church quarrels will break the morale of a saint and hurry him to an untimely grave.” The general interest in church work was also shown when they said, “Church attendance is hindered in many ways. Some report it increasing, while others find it an ever-growing problem to get people to church. The automobile, the improved road, the parks, the reunions, and other diversions continue to take their toll and add to the reserved seats in the front of the church. . . .” However, increased interest and activity in youth work was reported this year.

Rev. E. H. Wood was the only veteran of the Grand Army of the Republic present at the Conference in 1929, although there were 35 sons of veterans among the members. On motion of Rev. Sumner L. Martin the Program Committee for the following year's session was requested to consider arrange-

ments for broadcasting over the radio part of the Conference program. This year the Conference was meeting in Rushville and their attention was called to the bust of Rev. James Havens and the picture of Rev. Holliday that were found in the church.

The Committee on Sabbath and Amusements reported the formation of the Lord's Day Alliance of Indiana which had leading men from all the Protestant denominations on its Board of Directors. The Conference endorsed this movement. A swimming pool was recommended for Rivervale by the committee describing the needs of that institution. The Committee on Ministers stated that they felt that the itinerating nature of the ministry was being over-emphasized. They said, ". . . We need longer pastorates. Pastorates of one or two years are not sufficient in this day for putting on any worthwhile program or the enlarging of the church's life." They went on to say that a survey ten years back had revealed that during the past decade there were an average of 307 charges each year and that there had been a total of 1,400 changes of pastorates, averaging 140 a year. They said, "Practically one-half of our pastors have moved annually. Of the 1,400 changes only 127 have remained longer than three years, while 689, practically one half of the total, have had one year pastorates, and 1,072 have stayed in their charges less than three years." They said, however, they felt the charges were not alone at fault as many of the ministers became restless and looked upon their appointments merely as an appointment and not a job. This is an interesting sidelight on the feelings of some of the Methodist ministers on the pastoral tenure so characteristic of the Methodist church.

The State of the Church was summed up for 1929 in three major items. These included: First, the international peace efforts; second, the appointment by President Hoover of a Commission to study law violation; and last the "domination of material over spiritual forces." The report specifically said, ". . . whether it be Wall Street stocks or back alley craps we cannot too forcibly denounce this increasing tendency too often indulged innocently and in petty form by those who fail to sense the effect of their acts. The trifling stake or sporting events, the prize at the card table, the raffle sometimes conducted for church charity—all this is opposed, as gambling." This statement was made on the eve of the greatest break in the stock market the country has ever seen.

1930 brought a problem to the churches of New Albany and Jeffersonville in the spread of road-houses and dog racing tracks in these localities. The Conference sought the assistance of Governor Leslie in removing these violations of the law. They said it was common knowledge that the dog racing track and the notorious road houses were patronized and kept going wholly by the people from Louisville, Kentucky, and that our "Hoosier soil should become a mecca and place of refuge for out-of-state gamblers" was not to be tolerated.

Death took its toll of the Civil War soldiers of the Conference this year. Revs. E. H. Wood, E. L. Wimmer, John S. Ward and Joseph Rawlins died; this left Revs. J. P. Maupin, H. N. King and Alonzo Murphy, the veterans of this war still living. In describing the state of DePauw University, Dr. Oxnam reported an increase in enrollment of freshmen, in spite of "the crippled industrial and agricultural situation of this year, coupled with the discouraging economical outlook for the winter. . . ." This year Dr. A. H. Backus became the Director of Religious Education of the area.

The Sunday School Committee discussed the weakness of the Sunday schools and said they felt that the tendency to separate the work of this school from that of the Church, and the use of the lecture method of teaching was responsible for "the wholesale exodus from the Sunday Schools. . . ." The report on the State of the Church said, "We are living in a new day. The unrest observed in almost every phase of life elsewhere, is present in the church and among our ranks. The consolidated school and the auto have blotted out all lines of demarcation between the country boy and the town boy. Never before in our history have we witnessed such patronage of the high schools and colleges. The rural church has not kept pace with this advance. The "blab" Sunday Schools in the vast majority of our rural sections is sixty years behind the public schools. . . ."

The effects of the depression days of the 1930's were plainly being felt by the people of the Indiana Conference in 1931. The Conference was said to be "crowded . . . the heavy building debts, the interest charges, the unemployment of so many members, the low prices of farm products, the failure of certain places of deposits and investments, have compelled many churches to retrench . . . the present acute-

ness of economic affairs involving such widespread distress in individual and social welfare requires of us preachers . . . a far more intense and continued study of the present economic order and its consequences in order to ascertain . . . where the teachings of Jesus are evaded or disobeyed. The present-day conditions are more than accidental misfortunes."

This year the Sabbath and Amusements Committee "raised a solemn warning" to the people against ". . . habitual visiting, holding family reunions" and the like. Another effect of the depression is seen this year in the unusual number of abandoned churches. Those having closed their doors during the past decade included: Bethesda, Jasper and Dubois in the New Albany District; Poland, Pleasant Grove, White Lick, Clay Prairie, and White Bethel in Bloomington District, and Union Chapel in Vincennes District. The Conference at this session paid tribute to Mr. James Tyson of Chicago whose boyhood home had been at Versailles. To the Methodist Episcopal church in this city he had presented 18,000 shares of Walgreen Drug stock. A trust fund association was organized and plans were started to build a memorial church. When this was completed his plans provided for a library, water plant and improved cemetery to be constructed for the city. In Greencastle plans were also underway for the construction of the new Gobin Memorial Church—a consolidation of the two older Methodist churches. On September 18, 1931, a Centennial Pageant commemorating the first session of the Indiana Conference of the Methodist Episcopal Church was held in the Third Street Park in Bloomington. The *Indianapolis News* reporting this event, said "Hoosier Methodism, from 'Indianapolis and all points south,' including district superintendents, preachers, official papers and automobiles, will move to Bloomington, next week, the occasion being the 1931 annual Indiana conference that is tinged with sentimental significance this year, as it is the 100th meeting." The pageant was under the direction of Dr. J. M. Walker, Dr. F. Robb Zaring of New Albany, and S. C. Black of Bloomington. The community was scoured for old-time costumes, and pastors of the Conference took the roles of the frontier ministers in their long-tailed coats and short breeches. A later writer said that horses were also to be in the cast and "it may be that some of the modern pastors will find themselves uncomfortable Saturday, following their circuit-riding exertion Friday night." The pageant was

organized into two episodes depicting the holding of the first conference session of 1832. The cast included:

Bishop Soule	Hayden H. Allen
†*Allen Wiley	Orien W. Fifer
†*Joseph Tarkington	R. O. LaHue
†*John Kern	George Dalrymple
†*Daniel Anderson	Manson E. Baker
†*Samuel C. Cooper	M. A. Farr
†*George Locke	C. S. Black
†*James Havens	W. H. Wylie
†*Asa Beck	J. N. Greene
†*Charles Bonner	Shields White
*E. R. Ames	Charles T. Alexander
*James L. Thompson	N. S. Jeffrey
*Samuel Havens	J. W. McFall
*Richard Hargrave	C. R. Stout
*Joseph Oglesby	Elmer St. Clair
*John C. Smith	W. C. Patrick
*Hiram Greggs	R. O. Pearson
*Ancil Beach	W. F. Russell
Bishop Roberts	Albert L. Bennett
†*John T. Johnson	K. D. Vandeventer
†*William Shanks	W. B. Farmer
†*C. W. Ruter	H. W. Baldridge
†*James Armstrong	E. Robb Zaring
†*William H. Smith	J. R. Bolin
†*Enoch G. Wood	J. Ed. Murr
†*James Scott	J. A. Sumwalt
†*Richard S. Robinson	R. M. Taylor
†*Boyd Phelps	G. C. Baron
*John Miller	E. L. Hutchens
*Thomas S. Hitt	Robert Rayle
*Henry S. Talbott	H. J. Propheter
*Hakaliah Vredenburg	A. M. Couchman
*Michael S. Taylor	Leo S. Lovell
*Eli P. Farmer	John Ragle
*John McReynolds	G. H. Murphy

Candidates for Admission

Stephen R. Ball	Arthur Jean
Joseph White	M. B. McClure
Elijah Whitten	George E. Andrews
David Stiver	W. H. Thompson
John Daniel	Thomas Scott
Henry Deputy	Chester Scott
and others	

Episode One

Elder, Samuel C. Cooper	M. A. Farr
First suitor, John Daniel	Thomas Scott
Second suitor, Boyd Phelps	Glen C. Baron
Third suitor, Joseph White	M. B. McClure

Episode Two

Objector, William H. Smith	J. R. Bolin
Councillors, D. Anderson and John Kern	Manson E. Baker and George Dalrymple, respectively
Also men and women in the congregation.	

* Indicates the members of the Indiana Conference in 1832.

†* Indicates those answering to the first roll call in 1832.

The monies of the Indiana Conference had apparently been saved from loss in the wave of bank failures of this year of the depression. The treasurer of the Board of Stewards, Mr. T. J. Morton, at the cost of his own personal fortune, safeguarded the Conference Claimants Fund and reinvested them in dependable securities. The Conference extended to "Brother Morton" their deep appreciation for this action. A resolution adopted by the Conference of 1931 established a Commission on Town and Country Church Work.

As 1932 was the centennial of the founding of the Indiana Conference, a committee of Rev. L. T. Freeland, J. E. Murr, J. A. Sumwalt and R. E. Badger were appointed by the Historical Commission in 1831 to prepare printed material of a historical nature and were authorized to deposit it in the church vaults of the Meridian Street Church in Indianapolis. The report of the District Superintendents said, "for the first time in the history of our Conference, ministers and laymen meet together on an official parity, to transact the business of the church."

This year there was an awakening of religious interest about the Conference. Revivals flourished and conversions were made in all areas. The membership of the Conference, however, had suffered a loss in the last three years of about 7,000 members. World Service giving was still short of its goals. Ministers were feeling the effect of these trying days in a more direct way, as salaries of pastors were being cut drastically in most churches. The Conference was told that in many cases there was a reduction of \$200 to \$900.

The Committee on Religious Education said, "There will be no revival of religion until we have had a revival of learning. There are 900,000 boys and girls under 21 years of age in Methodist Sunday Schools who have not yet taken a definite stand toward Christ and the Church. . . . This year Dr. Backus organized four Methodist schools in which more than 500 enrolled. As director or religious education for the Indianapolis area the work is progressing so fast soon he will need religious directores in each Conference." The Committee on Social and Moral Reform told the Conference that there was no doubt but "that World Peace, Prohibition and the depression are the three major issues before the church today." The effect

of the latter problem they described as an "attack upon the Home" . . . a spread of gambling which they said could only be interpreted as "legalized thievery" . . . and the breakdown of law enforcement machinery largely focusing in the courts. In conclusion they said "the Methodist Church must stand for such principles as: 1. The living wage, 2. The abolition of child labor, 3. The employer's liability, and 4. a planned industrial economy aimed at economic security."

The Conference met in the North Church in Indianapolis in 1933. In appreciation for the hospitality shown by the people of this church the people housing the visiting members of the Conference were each given a year's subscription to the *Western Christian Advocate*. The new Gobin Memorial Church in Greencastle was in such dire financial straits this year that the University offered to donate \$50,000 toward the bonded indebtedness if the Indiana Methodists would raise another \$50,000. This was accepted by the Conference and their share, or one third of the above sum, amounted to \$1,667 yearly for ten years.

This year the Conference was addressed by Professor R. W. Hall from Purdue University on "The Town and Country Church," and a round-table discussion followed his address. The membership of the Conference showed a loss of 3,000 members over the preceding year, but the Conference statistics show this loss to have occurred between 1930 and 1931. In 1933 Rev. W. B. Farmer, the Dean of the Summer School of Ministerial Training, resigned after 28 years of service. The Committee on Temperance and Prohibition was thoroughly aroused by the passage of a new state liquor law, which they said was ". . . obnoxious to all Christian and patriotic citizens. It encourages drunkenness, decreases employment, and aggravates poverty . . . and it enables these liquor-selling places to operate 24 hours a day and seven days a week, to be located next door to a residence, church or school." The Conference anticipated two centennials in 1934. First, that of the founding of the *Western Christian Advocate* and secondly, the semi-centennial of the founding of Methodism in 1784. The committee on the State of the Country said, among other statements of belief, "Collective bargaining and the right of those who toil to have a voice in determining the conditions in which they shall work. Employer's liability, the minimum

wage, old age pensions, abolition of child labor, removal of unfair practices from the industrial and business world," are just causes. They also went on to ask the people to cooperate with the NRA . . . "to secure greater social justice, to relieve unemployment, and to secure the welfare of the people." The Committee on Group Insurance which had been formed in 1931 after the possibility of this had been proposed for conference members, said in 1933 they did not yet wish to report.

In 1934 the Conference gave a rising vote of appreciation to Rev. H. W. Baldridge for completing his 25th year as Conference Secretary. He was retired from this position this year and Bishop Leonard presented him with an autographed copy of *Methodism in American History*, by Dr. W. W. Sweet.

The oldest member of the Conference at this time was Rev. H. N. King who was 96 years of age. In his honor the Conference sang "How Firm a Foundation." William Lowe Bryan, president of Indiana University, addressed the Conference on the temperance theme in a talk called "Back in the Jungle." The Committee on Evangelism said, "not so many years ago the Fathers pressed home the priority of conversion to membership. The six months probation then in vogue enabled the candidate to test himself as well as the church to test the seeker. The process was more or less one of sifting, and for those who endured it was something more than a formal entrance into membership. It must be said they backslid in those days, but they had an experience to slide down from. We have discarded that expressive old term today. . . . Today we do not backslide, we just quit. . . ."

At DePauw University worship services, organized at the request of the students and planned by the president of the college, were held each Wednesday. In this year there were 700 to 1,000 students attracted to this service each week. The Indiana Conference pledged this year their unqualified cooperation with the Methodist movement for Better Movies which was being promoted by the Board of Education. At this time a wave of pacifism was sweeping the campuses and the issue of compulsory military training of students was being argued. The Conference petitioned the state universities and other tax-supported schools to excuse from military training any student who had a genuine, religious and conscientious scruple against such training, and who asked to be exempt

on this ground. The problem of loss of membership continued to face the Conference, and was accounted for in four ways: First, the transient nature of the population of these years which saw a country-to-city movement; secondly, the lack of interest and lack of sense of responsibility among the people; third, poor records being kept by the preachers; and fourth, poor and inadequate theology. In this year the Bloomington District sponsored a music festival under the direction of Rev. J. M. Walker and similar programs were recommended for the other districts. A new Methodist hymnal which was to appear the next year was in the press.

In 1935 Rev. Sumner L. Martin recommended a committee of the Conference be appointed to report the loyalty of the Conference to Dr. Oxnam, the president of DePauw University. He had been attacked in print in *The Hoosier Legionnaire* in regard to his views on compulsory military training for students. The R. O. T. C. at DePauw had withdrawn from the University at some time before this because of lack of sympathy for their work on the campus. A report on the graduates of DePauw University was given the Conference. They were told that during the last ten years 52 DePauw students had earned Ph.D degrees; 175 had earned their Master's Degree; 90 had entered the ministry; 56 had entered other forms of Christian service and 935 had entered the teaching profession. In spite of the obvious professional choice of the majority of the graduates of DePauw, neither the faculty of the school nor the members of the Conference showed appreciation of the close relationship that exists between the goals and results of the work of the teacher and the preacher, as at no time in the reports is satisfaction expressed or pride shown in those who selected to go into the teaching profession. The ministers this year were encouraged strongly to urge the merging of rural churches and even in some cases to relinquish in favor of other denominations. This year a long report made by a committee headed by T. Morton McDonald in protest to the repeal of the 18th amendment to the Constitution of the United States and to the passage of the 21st amendment. The general purpose of this report seemed to be to propose the creation of another political party to combat liquor and gambling.

The next year a vote on the possibility of merging the major branches of the Methodist Church was taken and approval

shown by 185 for and 9 against. Rev. C. M. McClure pastor of Gobin Memorial Church in Greencastle brought to the Conference Miss Lucille Moore, Ted Marvin and Bob Wright members of the Student Council of the Methodist student work at DePauw and they were presented to the assemblage.

The condition of some of the parsonages in the Conference was subject of some remarks and an intelligent suggestion was made concerning the role of the preacher's wife, when it was suggested that "it would be well if all prospective occupants of such a post could receive some training for it" and the speaker added, "if they (the preachers) could catch them in time." It was not the common practice for local churches to hire directors of music and one of the first experiments of this kind was tried by the North Church in Indianapolis at this time. They hired Mr. W. F. Kigel for this purpose and the other churches of the Conference were encouraged to do this if they could afford it. Other forms of experimenting were taking place at this time; for at Franklin the Church was making an effort to relate the church school with the worship service. To do this the following plan was put into effect: "all who will come to a Worship and Study period at 10:00 A.M. At this hour the younger children meet separately under direction. The older children, youth and adults meet in the auditorium. Promptly at 11:00 all who will go to classes for a half-hour of study of the church school lesson. The whole program comes to a close at 11:35 A.M." A similar plan was at work in the church at Linton at this time. In this year President Oxnam of DePauw University was made a Bishop and Clyde C. Wildman came to the presidency.

The depression years were not at an end in 1936 and no doubt of the ministers were tired of hearing the disturbing financial reports of the Board of Trustees of the churches as well as the treasurers of the various church organizations. One speaker at the conference said, "how delightful it is . . . when so often the church budget is in arrears to have the president of the Ladies Aid, after announcing the payment of many bills, report a balance. . . ."

The preachers were also given suggestions on places to find sermon topics by one of the Conference speakers, he said these were: "on the highway, in the living room, in the merchants

office, on the playground, at the bedside, the best sermons are born." This was a plea to the preachers to give a "personal touch" to their sermons. This year a Committee on Politics met with the editors of the Indianapolis News and Indianapolis Star newspapers. The purpose was to secure their cooperation in the fight against alcohol traffic. The Indianapolis Star editor said "it was largely a question of economic policies and policies of papers in a given field; that they had to meet competitive conditions." He also said that the request would be considered but that a fairer action on the part of the committee would be to insist upon the enactment of legislation making it illegal for newspapers and periodicals to publish any form of liquor advertisements, and that if this was done he would not oppose any such action, and if enacted would cheerfully comply with the law. He went on to point out, however, that 98 per cent of the papers of the country handled liquor advertisements.

In 1937 a Rural Church Commission was instructed to make a study of the rural church situation in the Indiana Conference. This year Rev. H. N. King at 97 years of age was the oldest member of the Conference present. In years past proposals had been made to secure a permanent home for the Conference and this year it was suggested by Sumner Martin that Roberts Park Church in Indianapolis be made the home for the sessions of the Conference. This suggestion was not carried out. In the report on DePauw University the advantages of this school were pointed out to the Conference. It was said that, "The small town location makes for a cohesive student body . . . it renders automobiles unnecessary. The no-liquor, no-automobile regulation pleases parents and helps attract the right kind of student. DePauw is no glorified country-club, neither is it guilty of professionalism in athletics. It is still good form to study at DePauw. . . ." In the report on the State of the Country the Conference was told, "We are not misled by the theory that recovery from the acute phases of the depression is here . . . We look with mixed feelings at the recent rapid growth of the labor movement. . . . The agencies of our church shall not be used in preparation for war. . . . We protest any aggressor nation which violates its treaty obligations and international covenants. We must learn to sacrifice our dollar rather than the blood of American boys. . . ." This came as a result of the actions of the Hitler government in Germany. In 1937 Indiana experienced one of

the worst floods along the Ohio River in the history of the state. Particularly hard hit were Jeffersonville, Lawrenceburg and Cannelton. The Centenary M. E. Church in New Albany was prevented from holding services for three Sundays, and the opportunity to aid the deprived and suffering people of that area was a great challenge to the Methodist people in all parts of the state. A day by day account was written by Mrs. N. G. Talbott whose husband was pastor of the Jeffersonville Wall Street M.E. Church in that year. The story is so interesting that it is quoted here in its entirety:

"Wednesday—(January 20th) is the first day. We got home about 5:30 and found the water was up too high in our basement for a fire, so we built two fires in the fireplaces. The sewer by our house has been terrible as the water was coming up in the street. Before Norb went to prayer meeting he carried coal to the back porch until I became afraid for him.

Thursday—the second day. Sunday School Class was planning a turkey supper. We didn't know for sure in the morning whether to have it. The water was coming up but it was back water. We thought we might be a little uncomfortable but quite safe. Several called but the main trouble was due to water in the furnace so people left for warmth. Everybody thought that it was going to be up but no one seemed to be especially worried. Norb came in from calling and said some stores were moving everything and some weren't moving anything. We laid in supplies, food and coal that would last about a week. We had fun carrying everything upstairs, laughing about Noah. How happy we were not to have two elephants or two giraffes to get up those stairs. After we had taken up the furniture we could carry, the rugs, good dishes, we piled the heavy furniture on chairs and put the desk on the kitchen table. That was the best we could do as we couldn't get help. Norb put the car on the high spot across the street. Water didn't get there in the flood of '84 so we thought it would be safe. Water was coming up all day but when we went to bed at one it was coming up into the yard.

Friday—We woke up about seven with muddy water all around us. Norb said the river was over the levee for that was river water. We tried to make things comfortable. We began to think that we might have to leave so I mended two play suits for Bert and put things up. We had intended to take the curtains down but didn't get to it, still thinking we could do it at the last. I cooked lunch downstairs with the water lapping around the porches. By 1:30 it was all over the ground floor; by 3:30 we heard the piano "go over" and the china closet on Bert's long table was floating. Next we heard the day bed go over. When the water started coming in on the floors Norb called Henry Coleman, one of the men from the church, who works at the government station. We thought he could help us if anybody could. . . . We put Bert to bed and he slept until 5:15. I didn't waken him as we didn't know what was ahead. There were about four feet from the upstairs window. We didn't know whether it would get up but it had risen so fast all day we were rather worried. Several boats came by but we didn't know where to go and until we had to leave we hated to take Bert to a relief station. There would be so much danger of sickness and wrong food. We could see the car from the window all morning. It seemed so safe but in the afternoon we watched the water almost cover it; by 5:30 just the top of the car was showing. After the water reached the height of the levee the current didn't seem so swift. . . . We had decided that we would be safe from drowning until morning. I started to fry some bacon for Bert on the hot plate but had to finish in the grate because the current went off. The gas was off so we did feel alone; getting dark, sleetting with radio and lights off, not knowing how long the water would last.

Just as I was fixing Bert's sandwich we heard someone call: Rev. Talbott! Rev. Talbott! We went to the bedroom window and there was one of the boys from our church with a motor boat. He had come direct from Henry Coleman for us so we knew it was time to go. I gave Bert his milk and dressed him. We had our bags packed. We broke the window on the back stairs and climbed into the boat. The water was to the turn in

the stairs (about 10 feet from the ground.) Norb carried Bert, I was afraid that he might jump but he was wonderful. I wish that you could have seen those streets. We were taken to the boy's home, and there his mother gave us soup. She wanted us to stay but the High School Principal came and wanted us to go with him. Since the water was coming into Reader's basement and soon they would be without fire. We went to Mr. Vorgang—the principal of the School.

Saturday—We had a good night's rest all ate breakfast around the table at 8:30. They had a boat so he and Norb went back to our house and got our food to add to their supplies. Mr. Vorgang spent the day in taking people from windows and carrying supplies to the Legion Hall. . . . At 3 P.M. Mr. Vorgang and Norb started bailing water out of their basement. It had started to rain between two and three. The bailing job got to be a hopeless affair, they decided to get out. We would go to Coleman's.

Sunday—Fifth Day. A sewer had broken a little ways from our home and the water was coming from all directions so that all roads were closed. For a little while it looked like we would not get to Colemans. We gathered up our groceries, packed our bags and Mr. Vorgang took us in a truck. . . . When we got to Coleman's they were in turmoil, not knowing where to go. The whole day was spent in making and un-making plans. Norb and Mr. Coleman went to the U. S. Depot and found out trains were being made up to take people out of town. So we thought we had better pack our things and go. About noon they went to Morningside Drive to tell another Coleman family our plans and to bring back beans and coffee they were cooking for us. When they came they were jubilant. We would all go over there; take our army cots, provisions etc. They had a cook stove and several heating stoves. We thought that we had the flood beaten and ate a good lunch. . . . The milk man came by and we bought 8 qts. of milk. . . . Just as we had located, Mr. Coleman's brother came and said the police had just ordered immediate evacuation. The truck was ready at their door to take their things to the train,

then being made up. They had to go on without us and we tried again to figure what to do. The only thing of which we were sure was that Bert and I would make our way to Kentland as fast as we could. . . . We repacked, each one carrying a bottle of milk, a blanket and his bag. . . . At 5 P.M. an Army captain came along and said he would be back in five minutes to take us to the U.S. Depot where Mr. Coleman was. . . . They hoisted us into Army trucks and drove us to the box car; backed the truck up to the car and we climbed in, not knowing where we might land. Our car was the last loaded. Again we were fortunate as some folks had sat in those cold cars for hours waiting for the train to be made up. There were about forty of us in the car and 35 to 40 cars in the train. We put our suit cases on the floor and sat on them. It was not long before we were well acquainted with the people in our end of the car. We felt so sorry for the old people. . . . People got off at various stops. . . . They took us to Seymour. We were taken to the Gym and given sandwiches and coffee after we had registered. The Rev. Mr. Cross, Methodist minister took us to his home for a night's rest. The next morning Dr. Martin, District Superintendent insisted that we take his car and come on home.

Monday—We stopped in Indianapolis where the American Legion fitted us out with needful clothing.
Tuesday—We came to Kentland. (The water finally reached 30 feet around the Talbott home.)”

The Conference of 1938 met in a special program on October 16th in celebration of the unification of the Methodist Protestant Church and the Methodist Episcopal Church, South with the Indiana Conference. Bishops Edgar Blake and Darlington were invited to speak on the occasion. By this year the Methodist people were throwing off the effects of the depression and a marked improvement was noted by the Conference in their response to the program of giving for World Redemption. Pastors' salaries were increased at Belleville, Southport and Edgewood, and this was an indication of the gratifying increase that has continued to this day. A long report on the State of the Country included five major principles established as the

basis of action and thought for all Methodists. These included most of the economic principles stated in previous sessions of the Conference. In addition to these the Church was pledged in the interest of civil liberties and the improvement of all the social ills of our society. The District Superintendents in reporting favorably concerning local finances made a pessimistic statement concerning international conditions. they said, "Here we are in a day when the war spirit is abroad in the entire world. A day when a mad race for armament and military supremacy is on. When the nations of the world are thinking war, and are staggering under the weight of it. . . . The church of God cannot be in harmony with this pathetic debacle of nations . . . we are of the order of the Prince of Peace."

The smallest membership of the Indiana Conference in this period of years was in 1932 when only 109,755 members were on the records. By 1939 this figure had been raised to 128,911—an all time high in the history of the Conference. Many factors contributed to this increase, periods of suffering and hardship in history generally are characterized by the people flocking to the Churches, and it is possible these conditions give cause for greater reflection by the people of the spiritual value of life. Suffering and deprivation caused by loss or lack of possession of material things also causes people to seek aid beyond human assistance. The Methodist Church rendered aid and service during these years of depression and the result was obvious. This explanation does not mean to discount the constant effort of the Methodist preachers, individually and through the organization of the Indiana Conference, to promote successfully the work of the Church in Indiana. In retrospect the work of the Indiana Conference from 1895 to 1938 was largely characterized by the emphasis given to alleviating and eliminating the social ills of society. Liquor, gambling, ill-chosen uses of leisure time, poverty, ignorance, abuse of the Sabbath, and betterment of prison conditions were among the major targets of the Methodist Church. To try to measure the exact extent that Indiana society was bettered by the efforts of the Indiana Methodist is impossible but it would be foolish not to assume that considerable benefit to society resulted from such well-organized and consistent efforts as were made by the members of the Indiana Conference during these years.



The United Conference

1939-1956

The history of the unification of the three branches of Methodism in 1939 is a lengthy story. The beginning of this effort dates back to 1888 when a Commission on Interecclesiastical Relations was appointed by the General Conference of the M. E. Church. The Methodist Episcopal Church, South created a Commission on Federation of Methodism in 1894 and a similar commission was created by the Methodist Episcopal Church General Conference of 1896. The Joint Commission met for the first time in Washington D. C., in 1898. Subsequent meetings of these and similar groups were held through the years by representatives of both branches until the M. E. Church conference of 1836 voted its approval of the plan of unification and the Methodist Episcopal Church, South Conference, meeting in 1937, voted its approval. The Methodist Protestant General Conference had also taken similar action by this time. It is not known just exactly how many members were added to the membership of the Indiana Conference by this merger in 1939, but the Conference was increased by 28 churches—one from the Methodist Episcopal, South and 27 from the Methodist Protestant branch.

The first Annual Conference that included the new members was held at the Broadway Church in Indianapolis in 1939. In order to establish an exact date for the General Conference ruling on unification to take place, the Indiana Conference decided that this would occur when published in the Discipline. This year the Conference was presented book-plates and stamps by Dr. Sumner L. Martin of Seymour, and these were accepted as the official stamps and book-plates of the United Methodism. In order to allow for the increased membership of the United Churches the Constitution of the Preachers' Aid Society of the Conference was re-drafted. In this year DePauw began a practice which has lasted through the years, that of holding conferences on the campus which bring to the University leaders and alumni in various professional and business fields. This was a promotional scheme designed to increase the interest of these people in the school. In this year the cornerstone of Harrison Hall, a building to house the natural science, earth science and psychology departments was laid.

It was completed the next year. An Alumni Fund was established by the DePauw graduating class as a living endowment for the College.

The District Superintendents seemed to have particularly appealing needs in 1940. A few of their remarks are repeated here: "the people of the rural districts still want revivals . . . I have instructed my men to give them to them. But I have tried to tell the men that that is not enough. Sometimes revivals degenerate into an emotional 'jag' ". ". . . Most of our churches had no adequate financial system. We plead with them to institute some financial system to take the place of the . . . antiquated quarterage spasms." "Five years ago one-third of the churches and parsonages had no electricity. Today every parsonage has and all but six of the churches." "Not many years ago this District stood near the top in rank. The economic crash left it at the bottom . . . here thousands of acres were brought up by the government. The people moved out, leaving churchs and burial grounds. Other thousands of acres were bought at good prices by strip mining coal companies that in time leave these fertile fields in barrenness and desolation. . . ."

A major in Physical Education was recently approved and one in art was now offered at DePauw in 1940. The report on National Defense declared the unswerving loyalty of the Methodists to the United States and its democratic principles. It also reviewed the problems of getting supplies and foods to the refugees and non-combatants in Europe. In conclusion the writers urged all ministers, "in these times of strain, peril and possible catastrophies of human welfare, to avoid dogmatic, intolerant or inflammatory attitudes and words . . . not to assume any Pharisaical tone or pose as better than thou, but to preach good will, bind up the broken hearted, seek to establish justice, to strengthen the will to peace, and to see clear visions of duty for the present and for the future. . . ."

In 1941 Rev. Elmer L. Harvey moved the formation of a committee to consider organizing an area or conference legal insurance company to handle the total insurance of the church property in the Conference. In the middle of this year the United States Government purchased 60,000 acres of land for a government Proving Ground, north of Madison and two churches of the Dupont charge were thereby abandoned. The

Conference was told a cantonment near Columbus would soon be built and Mt. Olive church of the Ogilville Charge and Bethel Church of the Taylorsville Charge would be encompassed. One District Superintendent this year adopted a rather stringent policy in regard to supplying rural churches. He said he had found that the rural churches were generally failing to pay the salaries of the pastors as they should and so he had decided that if this was the case they should be willing to take less service from the pastors, which meant he was going to increase the size of some of the circuits. A plan was devised whereby the churches paying less than \$150 would have preaching once a quarter; those paying from \$150-\$249 would have preaching once a month; those paying from \$250-\$499 twice a month; and those paying from \$450-\$699 once each Sunday. It is not said whether or not the plan worked. Another Superintendent said in regard to his having taken over the District, ". . . the state of the skeleton that I inherited from my predecessors . . . the first two groupings of this organic framework shall receive passing mention only. First, the wish-bones. The Rushville District . . . has too many members who wish their church might pay more salary and World Service, and have more members and more religion but who do nothing about it. If wishes were tanks one district alone could take Berlin tomorrow. Then that pile of calcium phosphate devoid of marrow known as Jaw-Bones. Truly bones of contention. The brethren of the opposition, who approach any issue by the proper method of entering a haunted house-back-wards. There will be no unanimous consent to proceed so long as they have voice and locomotion. But praise be unto God for that redeeming section of district bone structure—the Back Bones. . . . The Back-boners are those responsible for the church reaching its goals. . . ." Every year it was the custom of the Superintendents in their reports to mention deaths and births within the pastoral membership of their areas. Most of these occasions must be omitted but this year, as a sample, mention is made of the arrival of John Leroy who "brightened the home of Floyd L. Cook and wife of Orleans."

At DePauw University President Wildman offered \$1500 to aid in paying for the work of a student pastor at Gobin Church if the Conference would match his offer with a like sum. This year the Government's buying of land in Martin County for a Naval Ammunition Depot caused the abandonment of three

churches. One of the oldest churches in the Conference also fell victim to Government land purchase in Clark County when the Union Methodist Church was taken by the land included in the government powder plant project. At the time the brick and lumber of the Union Church were carefully taken down and an acre of land beyond the bounds of this area was purchased for rebuilding the church, but this was never done and the ground was eventually sold. Fortunately the burying ground, one of the very oldest, remains in good care within the government property. This is located very close to the southern edge of the extensive government ownership in this area.

Bishop Lowe read a telegram to the Conference from the United States War Department relative to the need for Methodist Chaplains in the Army, Navy and Marine Corps, and Chaplain Wirey was asked by the Bishop to talk briefly on the duties of an army chaplain. Some of the members of the Conference of 1942 were already in the services and had been released from duty to attend this session, specifically Chaplain Richard Denbo of the U. S. Army and Francis T. Johnson of the U. S. Navy. A resolution was adopted to arrange to place chaplains returning from service in appointments of no less opportunity than they had before leaving the Conference.

The reports of the Superintendents for these years showed an ever increasing volume of activity in the districts, especially with the young people. As has been the case in most times of war, the financial condition of the churches showed marked improvement during World War II. This is but a reflection of the increased prosperity of the people at home during modern wars. In the Vincennes District a District Prayer Band was formed with 351 members who pledged to pray daily for their pastor, their church, their district superintendent and the district program. This organization was carried on very effectively for several years after this. One of the problems created by the war was in Indianapolis where a tremendous influx of war workers presented a serious challenge to the Church. In addition to these people there, 40,000 soldiers moved into Camp Atterbury near Columbus and many of these troops went to Indianapolis for their recreation and leisure time. The Kansas and Pisgah Churches of this area were abandoned because of the purchase of land by the government.

An interesting threat arose in regard to Roberts Park

Church in Indianapolis in this year. The Church had apparently labored under a debt of \$120,000 and Butler University which held the note was wanting its money. The University offered to credit the Church with \$8,000 if the entire amount could be raised by December 31, 1943. To meet this challenge the Methodist Church engaged in a state-wide effort to raise the remaining \$57,000. It is evident that the threat of foreclosure was met in due time. The Roberts Park Methodist Church was exceptionally active through the war years in meeting the needs of the many men of the armed forces stationed in and about Indianapolis. The membership of the Church at that time was 1,000 and a more active large church was hard to find in the Conference during the war years.

In 1943 the Conference conscientiously corrected an oversight in the 1928 minutes which failed to show that Lee S. Jarrett had been received into full connection with the Conference. The Conference this year appointed a committee to inform Congress and the President that it wished to have the lay members of the Conference who were employees of religious organizations included in and covered by the old age provisions of the Social Security Act. During World War II the Methodist Church made every effort to help those men who were, of choice, conscientious objectors and who were drafted and placed in work camps in various places about the country. The Indiana Conference on several occasions asked the United States Government through the medium of the General Conference to provide funds for these men to use for self maintenance.

Reports from the District Superintendents this year show the effect of the war. Some excerpts follows: "Our lay activities have been hampered by the long hours of employment incident to an increased tempo in the world of our day. . . ." "The Youth Fellowship is disrupted by the war situation." "Attendance records are down—the men and boys in the services, and the people moving to the cities accounts for this . . ." "in spite of need to cooperate on saving gas and rubber I have found it necessary to drive my car more than 22,000 miles . . ." "many of our churches are paying off their indebtedness and making improvements . . ." "ten-thousand children are roaming our streets from morning to night seeking amusement—parents are working. Juvenile delinquency is increasing rampant."

"Defense work has added to the demands of religion this year." So it went about the state. The Charlestown church was particularly burdened and needed neighborly help. Miss Elsie Linnert was employed as a church visitor and helper and paid by the generous laymen of Charlestown and other places in that district. The Roberts Park Church in Indianapolis opened its Service Men's Center in July under the supervision of the Church Council and ministered to the men in uniform each week-end. The women of the churches of the district aided in serving meals. *The Christian Advocate* pronounced this work one of the best done by any church in the country for service men.

On motion of Glenn W. Thompson, a layman from Columbus, the 1944 Conference organized a committee to try to unify the dry forces of the state, looking toward the local option law so long sought by the Methodists and others. An interesting case came before this session of the Conference. Rev. Norbert Talbott who had accepted a Chaplaincy in the United States Navy was given an honorable discharge in compliance with the Survey Board of the U.S.N. for Navy Chaplains. This was tantamount to dismissal from the Navy and was occasioned by the refusal of Rev. Talbott to perform one of the frequent assignments of Navy Chaplains, that of distributing beer rations to the men on shore leave from his outfit. He felt this duty was "repugnant to his conscience and his moral standards . . ." and it certainly was not in keeping with the principles, so oft stated, of the Methodist Church in regard to temperance. This was one of the finest examples of a minister standing by the principles of his Church and his personal convictions that is found among the many instances of personal courage displayed by men during this war. The Conference certainly felt this way about the matter for they asked the Methodist Commission on Army and Navy Chaplains to present a statement regarding the case, their attitude toward the practices of the Navy Survey Boards in the examination of Chaplains, and toward the authority of commanding officers to require duties, such as was involved in this case, that were so contrary to the clearly defined moral standards of the Church.

These war years made it possible for most of the churches to get from under the burden of indebtedness which so many had carried for years. In a year or so no indebtedness on Methodist Churches in the Indiana Conference was to exist.

In Indianapolis in 1944 the Men's Club of the Roberts Park Church asked for and was assigned the task of providing religious and recreational leadership and activities for the large trailer camp which had developed on Madison Avenue in the south part of the city.

During these war years the Methodist Church prospered in every way except one—there was a continued decrease in attendance in the Sunday schools. This loss in number of those attending had been going on for the past twenty-two years in the Conference. This year a Committee proposed to do something about this situation by a planning conference, a survey of the church needs, the insistence upon an organization of Methodist Youth Fellowship in every church, a goal of ten per cent increase in attendance in Sunday schools, a search for unused educational leadership, and a more extensive cooperation with the local school boards in the week-day religious instruction permitted by state law through the medium of the public schools.

In 1945 Roberts Park Church in Indianapolis invited the Conference to join in a celebration of the 125th anniversary of the founding of Methodism in Indiana and they announced that this church planned to celebrate its 80th birthday in October of 1946. Reports from the District Superintendents this year revealed various activities. The Youth of the Columbus District were supporting two young women who were attending high school in the Henderson settlement at Frakes, Kentucky—each was being given scholarships of \$125. The Wesley Foundation at Indiana University had started a very successful Sunday evening fellowship program called the Dine-a-Mite Program, which was supervised by Rev. Merrill McFall as Director of the Foundation Program, and Rev. Kenneth Forbes as student pastor. A district wide Home Visitation Evangelism program was carried on in the Evansville District under the direction of Dr. Buy Black. In the Indianapolis District it was reported that the Hamilton Park Church's efforts in ministering to the needs of the trailer camp was successful. In the New Albany District the Woman's Society of Christian Service was one hundred per cent organized. In the Rushville District, Rev. U. V. Faris acted as chaplain daily in the Everton High School. This was an effort to teach religion on the release-time basis permitted by law.

The District Prayer Band in Vincennes District had 667 members in 1945. It was reported that war work in this district had not hindered the work of the people of the Church in spite of heartbreaks and sorrows. These are but a few of the statistics and bits of information concerning the work of the Methodist Church in the districts for this year.

The Conference was informed in 1946 in detail of the program called the Crusade for Christ—a nation-wide enterprise which had three phases—the financial, the evangelistic and the stewardship. This was a growing movement to increase the activities and effectiveness of the Church throughout the country. A resolution on liquor, related to the wartime situation of drinking on the military bases was adopted. It said, "Whereas the greatest war in history has just closed, and we are all grateful for our victory and the return of our loved ones from military service, we are very sensitive to the legislation which will induct 19 year old youth for military service during the months that are ahead . . . with full realization of all the evils and temptations which will confront men in a peace time army, we ask, implore and urge those in authority to remove all liquor, including beer, from all military reservations, or other government premises at home and abroad, with a restricted zone of one mile from government property." A copy of this was sent to the President, the Secretaries of the Army and Navy and all Representatives and Senators from Indiana. This year the Methodist Youth Fellowship held a World Friendship Rally in the Ellettsville Church with 200 youth present. This was an activity of the Bloomington District. The New Albany District assumed the support of a second foreign missionary, the Rev. Richard E. Hanson, who was sent to China as one of the first seven Methodist missionaries to return to this country after the war and the very first to reach North China. Goals set up by the Church this year included a MYF in every charge, and the presence of every minister at Rivervale with his young people at the summer Institute. Also an increase of 20 per cent in Sunday schools attendance, a Daily Vacation Bible School in every church or combination of churches, a program of in-service training for Sunday school leadership, and a stewardship goal of 50 per cent increase in church attendance. Rev. W. S. Rader was presented an inlaid cane by Rev. Elmer L. Harvey in 1947. Rev. Rader was attending his 62nd Conference session. This cane was to be passed on to the oldest living member.

In this year the Indianapolis District requested the Bishop and Cabinet to set up a Commission on Town and Country Work. T. M. McDonald introduced a resolution addressed to the Indiana Alcoholic Beverage Commission asking them not to change the regulation which required a distance of 200 feet between any church and liquor selling place. For the first time in 1947 the Conference sent to the President a resolution asking him not to recall the American representative to the Vatican. In another year this position was vacant and the Conference then urged the President not to make this appointment. In 1953 it was reported that President Eisenhower had eliminated the appointment and the pleas of the Methodists had likely had some effect on his decision. Indianapolis District boasted a W.S.C.S. in every charge and church in 1947. The report of the Board of Temperance, said,

“ . . . the greatest foe of America today . . . is organized liquor business. . . . It does not hesitate to attempt to corrupt legislatures and municipal authorities. . . . In our own state its utter domination over political parties and organizations is so great that in the recent session of the Indiana General Assembly only 24 out of 98 members of the house of representatives could be induced to support a local option bill of any kind; a most humiliating demonstration of the power and domination of the ‘liquor interests’ in Indiana politics; of the ‘unholy alliance’ between liquor interest and political organizations. The ‘dry people’ of Indiana have been completely disfranchised on the liquor question for more than fifteen years while in our neighboring state of Kentucky, which produces more whiskey than does Indiana, 93 entire counties out of the 120 in the state are ‘dry’ by ‘local option’ votes; all to the glory of Kentucky and to our shame. . . .”

In 1948 the name of the Indianapolis Area was changed to Indiana Area at the request of the conferences. Just what circumstance caused the Conference concern for the responsibilities of the various trustees of the institutions and organizations is not evident. But apparently some feeling existed that these people needed a reminder that their first responsibility was to “represent the wishes and the spirit of the Conference.”

Another resolution was adopted protesting the procedure of dismissal of George Parker from the faculty of Evansville College.

Modern methods of instruction began to be utilized in Sunday school and education work about the Conference and the Columbus District held a District Audio-Visual Education Institute. An interesting theory of church extension was expressed by Superintendent Martin of the Indianapolis District when he said, ". . . we must change the system of Church Extension. In place of forming a small congregation and waiting for its slow development over a long period of years, we must adopt the policy of . . . building a church for a moderate size congregation and then develop the parish."

In Indianapolis, church consolidation and construction was taking place rapidly at this time. Asbury Memorial Church was closed with its members scattered to neighboring churches. Meridian Street and Fifty-first Street Churches were united. Meridian Street Church had absorbed Hall Place Church which was started in 1886 and Fifty-First Street Church was formed in 1927. A new chapel for the combined congregations was planned on the far north side of Indianapolis. Even though the church at Fletcher Place was now closed, the community center work and a church school was continued. The Board of Education took a stand on Weekday Religious Education in keeping with the ruling of the State's Attorney General on the matter. It said,

"The present state of the law indicates that Indiana schools may excuse students for religious education, but must not make such classes compulsory, give credit, use the public school principal or teachers for securing enrollment for Weekday Religious Education classes, meet in public school rooms, or report attendance at Religious Education classes to public school authorities, nor are the Weekday Religious Education teachers subject to approval and supervision of Superintendents of Schools. Since the last two sentences of the Indiana law may be questionable, it is recommended that for the present time no attendance records be kept."

The ruling also said no high school credit could be given from this work unless the course was of one-semester length

and the "teacher was secular and not sectarian in nature." This general plan for religious instruction for children during school hours satisfied the people of the Church but no extensive program has developed from this arrangement in the state. A most impressive statement regarding war was made by the Commission on World Peace, and they followed this statement with a listing of eight ways or practical means of implementing this viewpoint. The Commission said,

"Almost three years ago the worst war of all times came to a close. The perspective with which we now view it is becoming increasingly more clear and distinct and, as we look back across these intervening years, we are more convinced than ever before that our attitude toward war should seek to measure up to the standards of the Sermon on the Mount.

As a large sector of Christendom, we Methodists have long deplored war. Just before World War II, we stated, 'War is utterly destructive and is our greatest collective social sin and a denial of the ideals of Christ.' We also said, 'The Methodist Church as an institution cannot endorse war, nor support nor participate in it.' When the war was at its worst in 1944, we declared, 'We stand for these propositions: Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of the Church must therefore, always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ. It does not satisfy the Christian conscience to be told that war is inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors in which modern science will make possible the destruction of whole populations. The methods of Jesus and the methods of war belong to different worlds. War is a crude and primitive force. It arouses passions which in the beginning may be unselfish and generous, but in the end war betrays those who trust in it. It offers no security that its decisions will be just and righteous. It leaves arrogance in the heart of the victor and resentment in the heart of the

vanquished. When the teachings of Jesus are fully accepted, war as a means of settling international disputes will die, and dying will set the world free from a cruel tyrant.'

In our recent General Conference, we reiterated our continued belief, as we expressed it in 1944. Since that time the truth of the statements made in 1944, have become more apparent. Quoting the statement on 'War and Peace' adopted by the General Conference of 1948, we declare that, 'Though overt hostilities have ceased, peace has not come. Nationalism has increased vindicativeness and resentment dominate the international scene and retard the making of peace treaties, fear and want abound, rivalry and suspicion among victor nations, misery and despair among millions of the defeated, cloud the future. If there is to be any peace on earth, it can come only through that good will toward men which lies at the heart of the Christian faith."

In an effort to improve conditions in the rural parsonages the Commission on Town and Country work recommended minimum standards for parsonages which were adopted by the Conference. They read:

Minimum Requirements

"1, linoleum on kitchen and bathroom; 2, kitchen stove; 3, heating plant; 4, shades and curtain rods; 5, water in the house; 6, sink in kitchen; 7, electric lights; 8, screens for windows and doors; 9, sanitary outdoor toilets; 10, yearly survey by parsonage committee.

Desirable Minimum Standards

1, rugs for rooms of unusual size or shape; 2, curtains for rooms of unusual size or shape; 3, bathroom; 4, central heating system (furnace), 5, built-in cabinets in kitchen; 6, garage."

The Conference in 1949 held a service to honor the members of their body who had served as chaplains in World War II. They also gave consideration to recognizing in some way conscientious objectors

A Federal Education Bill was now before the House of

Representatives and the Conference pledged their support to this bill which provided that all public funds be spent solely for public instruction. This action was caused by the anti-Catholic feeling in the Conference.

This year the Fletcher Place Community Center in Indianapolis was developing rapidly and it was made a "special advance project" of the Conference Committee on the Advance for Christ and His Church.

Dr. Robert Badger, Rev. H. W. Mohler, Mrs. E. J. Fricke, and Russell M. Kibler were members of the Indiana Conference appointed to the Lord's Day Alliance of Indiana, an agency of Protestant forces to protect the day against unfavorable legislation and other desecrations. In this year by Conference action the age of lay delegates to the General, Jurisdictional and Central conferences was lowered from 25 to 21. Harold W. Hewitt replaced W. Randolph Thornton as executive secretary of the Conference Board of Education. Group insurance was adopted by the Conference this year which included protection of life, hospitalization and surgical benefits to the members.

The Commission on Town and Country Work listed the major objectives of this program as

1. The adoption of Methodist order of worship.
2. The promotion of soil conservation practices, better livestock production through work in such agencies as the Farm Bureau, 4-H Clubs, Home Economic Clubs, F. F. A. and Farmers Institutes in order to better farm life.
3. A year-round evangelistic program.
4. A promotion of stewardship encouraging the use of the Lord's Acre Plan when possible.
5. Recruitment and wider use of laymen.
6. Better church buildings and parsonages.
7. Sponsoring and promotion of legislation concerning the economy and welfare of rural people.

Rev. W. C. Patrick explained through poetry in his Super-

intendent's report how the system of appointments work in the Methodist Church:

"The Way It Works

- A. "Sister Jones is hurt again,
We need a change!
Brother Brown is raising cain,
We need a change!
The pastor's sermons oft offend,
The Young folks do not attend,
This pastorate has got to end,
We need a change!"
- B. The Pastor's Verdict
"I've been here quite long enough,
I want a change!
The going here is mighty tough,
I want a change!
My salary is still unpaid,
There is no man comes to my aid,
My decision's fully made.
I want a change!"
- C. The Superintendent's Verdict
"Tis a very odd year to move,
You'd better stay!
Another year will better prove,
You'd better stay!
Sister Jones will simmer down,
Brother Brown is leaving town,
Bear your cross and wear a crown,
You'd better stay!"
- D. The Bishop's Verdict (final)
"This preacher man has got a heart,
He'll surely stay!
And I promise to take his part,
He sure shall stay!
Since Sister Jones has simmered down,
And Brother Brown has left the town,
He'll drop the cross and wear the crown,
He'll have to stay!"

The Conference of 1950 held a Woman's Hour presided over by Mrs. Oscar Tharp, the President of W. S. C. S. This service was held in recognition of the place of this work in the Church. Mrs. J. N. Rhodeheaver, recording secretary of the Woman's Division of Christian Service, addressed the Conference on "An Idea That Became an Ideal."

An interesting dramatization was presented to the Conference of 1950 by the "Circuit Rider Quartette." This skit dramatized the beginnings and development of the Methodist Publishing House, and at its conclusion a check for \$5,165.91 was presented for pensions of the "worn-out preachers." The cast included the characters of Bishop Francis Asbury, Ezekiel Cooper, John Dickins, and Nathan Bangs.

In Indianapolis the North Meridian Street Church had a building program underway for a plant to cost one million dollars including a church with a 14-story spire. The Morton Memorial Church was relocated in Greenacres, between Jeffersonville and New Albany. This year's report of the committee on the State of the Church contained outspoken protests concerning actions and goals of the Catholic Church. Another message was sent to the President asking him not to fill the post of special ambassador to the Vatican. The attempt to discredit the Methodist Church by John T. Flynn in his book *The Road Ahead* in the chapter on "The Kingdom of God" in which Methodist leaders were mentioned as communists was strongly protested, and the article in the *Readers Digest* entitled "Methodism's Pink Fringe" by Stanley High which by implication branded Methodism communistic also brought strong denial. The Public Assistance Act of 1950 and the Kennedy Bill which would provide "Auxiliary school services to all children" was considered a move by the Catholics to get money of the Federal Government for their educational efforts. This move was opposed by the Methodist Conference. Frank advice against marriage with Roman Catholics was given, condemnation of all gambling was made, and support of the Langer Bill was pledged. This bill in Congress proposed to outlaw the advertising of alcoholic beverages in interstate commerce. This year the Superintendents enlivened their reports with bits of doggerel, E. A. Clegg offered a comment on the Conference:

There are thorns on all the roses
There is fuzz on all the peaches
There was never a Conference yet
Without some lengthy speeches!

Rev. Shake had his mind on the statistics of his district in his offering:

The stork is one of the mystics
He inhabits most of the districts,
He doesn't yield prunes—
Doesn't sing any tunes,
But he helps with the vital statistics.

To aid in acquainting the public of the work of the Methodists in Indiana, the Indiana Area Public Relations Office was created this year, and it is functioning effectively today.

Telegrams were sent in 1951 to the President of the United States and all of Indiana's representatives in Congress protesting Universal Military Training. This year Bishop Raines participated in the ceremony opening the Methodist Temple in Evansville, one of the finest equipped, modernistically designed churches in the Conference. Fletcher Place Community Center was greatly helped at this time by a gift from the Lilly Endowment Fund of \$25,000 on a matching basis with the Conference. The Methodists soon raised their commitment and then the Foundation gave \$20,000 additional money. Rev. John Siner was in charge of the Center during these years.

Methodism was growing to such proportions in Indiana in this post war period of prosperity that Bishop Raines was in need of an administrative assistant. To this new position came Dr. Edwin Garrison. In his first year's report to the Conference he brought the message of need of the German Methodists in the old country. This year he arranged a Town and Country seminar on the DePauw University campus and promoted a similar program for Lay Leaders at the same place. This latter meeting was the first of the Lay Leader conferences which are continued today. Giving attention to the problem of recruitment of young men to the ministry a luncheon was held in Indianapolis for prospective candidates sent from all over the state. There were 350 in attendance. The Commission on World Peace, in their report, recommended continued opposition to Universal Military Training, observation of United Nations Week, and support of the policy of the Selective Service and local draft boards in assigning conscientious objectors on an individual basis to work of national

importance at home and overseas, such as foreign mission service, relief work, constructive social service projects and similar endeavors of the Church.

Governor Henry Schricker was commended for his efforts to curtail gambling in the state and he was asked to do something about the conditions around the training camps in Indiana. An unusual recommendation proposed that a four-year rotation policy be adopted for all the boards of the church institutions and organizations. This would lessen the periods of long tenure of some men on the boards which at times contributed to a lack of fresh views and personal vitality.

The Board of Lay Activities in 1952 recommended broadening the personnel covered by the Group Insurance Fund, and they also requested the Bishop appoint a committee of ministers and laymen to study the manner and method of levying Conference assessments to achieve a more fair and equitable plan and formula; this action was later taken. C. H. McGee was named as Director of Audio-Visual Education of the Conference Staff of the Conference Board of Education. The length of his title is some indication of the complexity of the actions and organizations of the Indiana Conference in this day. For several years committees had been working on the plans for constructing a swimming pool at Rivervale. This year recommendations to build a pool were rejected because of the small capacity of the pool and approval was given to plans for a larger one.

The Committee on Scholarships for pre-ministerial students at DePauw University and Evansville College established policies of making the awards. This year it was stated that the scholarships would become loans requiring repayment if the recipients did not return, following graduation, to membership in the Indiana Conference or accept work with the Board of Missions. In Franklin this year a Service Men's Center was very active. It had been in operation for two years at this time. The report to the Conference said it had entertained more than 6,000 service men and their families. The chaplains at the nearby Camp Atterbury were cooperating in this work and the ladies of the W. S. C. S. were serving a Sunday evening meal to an average of 50 men each week.

The Conference of 1953 adopted a resolution to establish a money-raising goal of \$1,250,000 for financing special proj-

ects in the Conference. Seven hundred and fifty thousand dollars of this was earmarked for the Methodist Home for the Aged, the construction plans for which were now underway. The remaining money was to go for church extension and promotional purposes. This year protest was made to Governor Craig for appointing an agent of the Indiana Brewers' Association as head of the State Alcoholic Beverage Commission. However, the same Conference requested the Governor to proclaim June 28, 1953, as John Wesley Day throughout the State of Indiana. The report of the Board of Education expressed the feeling of the members for the need of a School of Theology at DePauw. This project had been a dream of the Indiana Conference for more than one hundred years—and still is. The work of the Board of Education was publicized and their services explained to the Conference. It was pointed out that they offered to local churches preaching services, addresses for various meetings, leadership for "Family-Nite Programs," counseling with local churches on their problems and resource leaders for church planning conferences and retreats. The requirements for admission to the ministry were stiffened this year. At this time the candidates on trial had to complete their Bachelor of Divinity Degrees within four years after their schooling or be discontinued. The maximum age for admission on trial to the Conference was now 30 years and health certificates were required of all candidates. The Committee on Music this year listed appropriate hymns for funeral services and weddings. The latter including lists of vocal and instrumental selections.

Commendation was given to the American Legion at this time for having sponsored the Back to God movement and having distributed the Grace-at-Meals Cards in restaurants. The Committee on the State of the Church took a more positive stand this year against federal aid to education, when they said they were opposed to any form of federal support which would involve federal domination or control. However, they seemed to be stating a principle rather than protesting a fact. The remarkable tenure of the Conference Secretaries was brought to the attention of the Conference by Rev. W. T. Jones. He said,

"The Indiana Conference, from the date of its origin in 1832 until the year 1880, a period of 49

years, had 17 different Secretaries, which is an average time of service of less than three years per man. From 1881 to 1953, a period of 73 sessions of the Conference, the Indiana Conference has had three secretaries, an average length of service of just a little less than 25 years. R. A. Kemp became Secretary of the session of 1881 and relinquished the position at the session of 1909. At the close of the session of 1909, Harry W. Baldridge was elected Secretary, and served until the close of the session of 1940, having served 31 sessions as Secretary. The present Secretary (E. F. Shake) took office at the close of the session of 1940. . . . Few Conferences in Methodism can show such a slight 'turn-over' in the office."

In 1954 the New Chapel Church made plans for an addition to its building for educational purposes. This addition was placed across the back of the church and completely changed the appearance of this structure. This church is one of the three churches first organized in the Conference. The Scholarship Committee awarded two scholarships—The Bishop Roberts Scholarship at DePauw University, and the Andrew J. Bigney Scholarship at Evansville College. Plans were made to increase the fund to offer three scholarships to pre-ministerial students at each college.

Recommendations from the committee on apportionment suggested that the basis be established as pastors' salaries and church membership. It had previously been only the former. This was adopted by the Conference. Although the issue of racial segregation had not come to public attention as vividly as it was destined to do in another year, the Conference of 1954 through the Board of Social Economic Relations stated the case for the Methodist Church. Following its liberal viewpoint, to which it has held through the years, the church denounced segregation in any form. In 1955 when it was a matter of greater concern as a result of the decision of the Supreme Court of the United States regarding Negroes' rights to schooling along with white children and adults, the Methodist Church more positively stated their opposition to segregation and the decision was more drastically upheld by the Annual Conference of 1956.

It is almost impossible to summarize or condense the work of the Indiana Conference in 1956. The officers of the Conference number thirteen including two assistant secretaries, a statistician with fourteen assistants, a treasurer with fourteen assistants as well as the other officers. The Conference Corporation includes four officers and nine trustees. There are seven District Superintendents. The societies of the Conference, include the Preachers' Aid Society, with officers and a board of control, and the Woman's Society of Christian Service with five officers and thirteen secretaries controlling the various activities of the society. The Conference is comprised of thirteen boards—each with officers, frequently appointed by districts. The Commissions of the Conference include those on Christian Vocations, Town and Country Work, and World Service and Finance. The Conference also includes twenty-five committees. Trustees and, in the case of the two colleges, visitors are appointed to eleven institutions or organizations. The Indiana Conference has become so complex and extensive in its organization that future historians will have to write separate histories of each of the various functions of the Conference represented by the Boards, Committees, Commissions and Societies.

The author has had to slight much of the work of the organizations of the Conference in condensing the story in this book. This is particularly true of their work of the recent years.

At the middle of the twentieth century the Indiana Conference is a strong and effective medium of spreading Christianity in Indiana. The effectiveness of its work is not solely estimated by the increased membership and the construction of many wonderful churches. The strength of the Church lies in the willingness of Methodists to take firm stands on the controversial issues of the society in which they live. The story of the Indiana Conference reveals with clarity the stand of the Church in Indiana against every form of evil and human weakness, from its earliest days to the present. This historical fact is the greatness of this Church. In this, the Methodists have justification for great pride and satisfaction.

CHAPTER III

The Branches of Methodism in the Indiana Conference The Methodist Protestant Church

The Methodist Protestant Church grew out of the desire on the part of many Methodists for lay representation in Methodist Church government. The idea had been started about ten years before the Church was actually organized. The real beginning of the Methodist Protestant Church is traced to a Convention (the second one held) of the "Methodist Reformers" meeting in Baltimore on November 12-22, 1828. They elected officers and adopted articles of association under the name of Associated Methodist Churches. Annual Conferences were then formed and a Constitutional Convention held in Baltimore, November 2, 1830. At this Convention the name was changed to Methodist Protestant Church and a constitution was adopted and a Book of Discipline approved. This was the beginning of this denomination as a separate division of Methodism in this country. These church people began with neither churches nor property and it was necessary to build from the ground up. The Church seldom organized in communities where there had been no reform agitation and its growth came by intense evangelism, and many camp meetings were held for lack of buildings.

Although controversy over slavery was kept at a minimum in this church, the Civil War and the north and south locations of the churches divided the church on this issue by 1858. Gestures of reunion were made toward the other branches of Methodism after the Civil War, but nothing came of them. In 1877 the southern and northern Methodist Protestant churches met in a Uniting Conference to adopt a plan of union bringing them back together. The organizational development of this church was very similar to that of the Methodist Episcopal Church and as the latter had erased the distinctions between lay and ministerial members 100 years later it was an easy task to reunite the Methodist Protestant Church with the other branches.

In the first five years of the life of the M. P. Church the membership increased to 4,004 members. As the membership

increased new circuits were formed and many preaching places dropped. It is noticeable that many of the strong locations of Methodist Protestantism one hundred years ago are places in which no congregation exist today. This is especially true in the central and southeastern parts of Indiana where the Methodist Protestant Church was strong in early days. Spencer and Madison were heads of strong circuits. Lawrenceburg, Charlestown, Crawfordsville, Wabash, Lafayette and Putnamville were all once in circuits ministered to by the Methodist Protestant itinerants.

In 1846 the General Conference at Cincinnati at the request of the Indiana Conference divided the state into a Wabash Conference and an Indiana Conference. The former was later called North Indiana Conference. The dividing line was the Old National Road from Richmond to Indianapolis, and the Rockville Road west to the Illinois line. The Indiana Conference continued as such from 1840 to 1938. However, the two Indiana conferences were reunited by mutual consent in the fall of 1875 retaining the name Indiana Conference.

There was also another division, the White Wing Conference. This division followed the disruption of the Church over the causes of the Civil War. The greatest withdrawal, mostly of the members of the Wabash Conference, came after the 1859 Conference. The seceding group seems to have been in disagreement with the general anti-slavery sentiment of most of the Methodist Protestant Church members at that time. This pro-slavery group formed a separate conference and took the name of The White Wing Methodist Protestant Church. They were reunited with the parent group in 1877. In general the Methodist Protestant Church has held to the same viewpoints as her sister Episcopal Church. The Methodist Protestants objected to the use of tobacco; they opposed slavery and Negro suffrage and held firmly to mutual rights and liberty in church government. For this latter cause they felt the Methodist Protestant Church had come into the world.

The Methodist Protestant Church was introduced into Indiana in 1826 when John Burton, with a group of his neighbors, started a class and later in 1831 erected a log church on land donated by him. It was replaced by a frame building in 1867. He became the first minister of the church. This church, called the Liberty Church, is located in the corner of Monroe County about five miles east of Gosport. It was the first Methodist

Protestant Church in this state. "Uncle Johnny Burton" as he was later called, had made the trip by horse-back to Baltimore, Maryland, the previous fall to attend the M. P. Constitutional Convention. At the Liberty Church the first Annual Conference of the Methodist Protestant Church in Indiana was held beginning September 30, 1840. This was the first year that the Indiana M. P. churches constituted a Conference by themselves. Previous to this the Indiana M. P. Churches had been in the Ohio Conference. Other early Indiana churches of this branch of Methodism were started at Jollity in 1830; the Friendship Church near New Salem; New Haven; Canaan and Groveland, and Rehobeth Church in DeKalb County, organized as the Bear Creek Church, was the first one north of the Wabash River in Indiana. Other early churches were formed in the areas of Lawrenceburg, Madison and Charlestown before 1840.

In 1836 the Ohio Annual Conference undertook to establish a literary institution. A farm was purchased near Lawrenceburg and Dearborn College was established. It was dedicated in the fall of 1838 but unfortunately burned less than a year later, in February, 1839. Some classes may have been taught, as mention of this school was made in the Lawrenceburg papers in January before it burned.

At the first Conference in the Liberty Church in 1840 the following circuits, charges, and members were reported: Richwood Circuit, 143 members; Blue River Circuit, 30 members; White River Circuit, 108 members; Charlestown Circuit, 84 members; Lawrenceburg, 87 members; Wabash Circuit, 50 members; Madison Circuit, 143 members; Spencer Circuit, 162 members; Sugar Creek, 95 members; Wea Mission (no figures), and Driftwood Mission, 14 members—total membership 1,366.

Some of the milestones in the development of Methodist Protestantism in Indiana after 1878 were: The formation of a Course of Study for ministers, a Christian Endeavor Society in 1886; in 1891 a Christian Endeavor Union and a Tithing Association in 1895. The Sunday School and Christian Endeavor Union consolidated the young people's work in 1908; in 1915 a president's cabinet was formed; in June of 1920 the first Summer School of Methods was held at the Griffin Chapel Church where the campground is located. In 1921 the Campground Association was formed and by 1924 buildings and

facilities were raised so that the School of Methods and Minister's Institute and the Conference met there that year.

The Women's Work of the Church was started sometime before the turn of the century. In 1909 they sent Rev. C. S. Heininger, a member of the Conference, to China as a missionary, at a time when that country was open to few outsiders. The Conference Board of Church Extension, the Preacher's Aid Society and the Sunday School work was started very early in the organization of the Methodist Protestant Church Conference.

The Historical Society of the Indiana Conference was first organized in 1879 and it gathered and preserved historical documents and records of the church, including complete Minutes of the Annual Conference. The Rev. John C. Coons, secretary of the Historical Society wrote a brief history of the Methodist Protestant Church in Indiana as a part of its centennial program in 1939.

In 1915 the Indiana Conference adopted a resolution praying that the General Conference would give approval to the plans of unification of the M. E. Church, South with the M. E. Church. Both Conferences had approved at this time plans of a joint commission for furthering an "organic union." Similar efforts to bring about this action occupied the Conferences in the subsequent Conference sessions, but it was a quarter of a century before it was accomplished.

This Church carried on bravely for 100 years in Indiana, and made a splendid record in missions, education, and evangelism. It is a twist of fate that the separation of this body from the other Methodist Churches was needless, as it came to pass that the major bodies eventually modified their rules so as to give laymen, including women, the desired recognition. Thus the original cause of separation was nullified and the stand of the Methodist Protestants was in time justified.

The officers of the Indiana Conference of the Methodist Protestant Church in 1939 were: Rev. Fred Clark, of Kokomo, President; Rev. E. Lloyd Ferris, of Elwood, Secretary; Rev. Andrew L. Wooten, of Garrett, Statistical Secretary, and Mr. H. O. De Weese, of Elwood, Treasurer.

In 1939, with the uniting of the three branches of Methodism, there were 28 churches of the Methodist Protestant

located within the limits of the Indiana Conference. They had 106 churches located in the state of Indiana. The membership of the 28 churches added 2,186 Methodists to the membership of the Indiana Conference.

The Methodist Episcopal Church, South

1844-1938

In 1844 the General Conference of the Methodist Episcopal Church met in New York. At this time the nation was stirred with heated debates over the question of slavery. In this General Conference was Bishop James O. Andrew, who is described as a "timid and peaceful bishop." He had just married a woman who owned slaves, and his resignation was demanded by some of the northern members of the Conference. He was willing to manumit the slaves or to resign his position in the Church, but his friends urged him not to do the latter. As he was not acceptable in the North so long as he owned slaves, and as the laws of some of the southern states prohibited the freeing of slaves, after days of prayerful and tearful discussion, a Plan of Separation was proposed to meet the emergency. The plan was adopted by the Conference in June 7, 1844.

On May 1, 1845, the delegates of the Southern Methodist Churches, 100 in number, met in the Fourth Street Methodist Church at Louisville, Kentucky. Thus the Methodist Episcopal Church, South was born. The first General Conference of this church was held at Petersburg, Virginia, on May 1-23, 1846. Only two of the Bishops of the M. E. Church cast their lots with the southern organization—Bishops James O. Andrew and Joshua Soule. Bishop Soule had been the first presiding Bishop of the Indiana Conference in 1832. The southern church contained many Negroes—in 1858 there were 148,000 colored members out of a total membership of 550,000. The church prospered in numbers and wealth until the Civil War days. The M. E. Church, South spoke the language of present-day Methodism at an early date. The General Conference in 1868 recommended the following actions: lay representation, which it approved without the presence of lay members; extension of the pastoral term to four years instead of two years; a change in the name of the church to The

Methodist Church, approval of this was voted but later reconsidered and the action not taken. A final recommendation of this Conference was to confer with a like commission of the Methodist Protestant Church for the purpose of looking to the union of the two churches. Needless to say, this was not achieved at that time.

A listing of the achievements of this Church is as follows: From 1870 to 1874 the Negro members were organized into the Colored Methodist Episcopal Church; the Woman's Missionary Society was established in 1878; Epworth Leagues were given approval as early as 1890; a Board of Education was organized in 1894. A commission to define the constitution of the Church was appointed in 1898; the Office of Deaconess was provided for in 1902; Home and Foreign Mission Boards were united in 1910; two universities of the church were established by 1914; and legislation beginning the establishment of a Board of Lay Activities was started in 1914.

In 1918 the General Conference removed the time limit for pastors serving in a church; lay representation was made one-hundred per cent; lay rights for women were voted; the Centenary Movement was launched, and a Commission on Unification was appointed. Since that time a Board of Christian Education combined the Sunday School, Epworth League and Education Boards into a unified work; a Judicial Council has been set up as the supreme court of the Church; and other innovations of more technical nature have been made. The efforts of the Methodist Episcopal Church, South to effect unification with the other branches of Methodism continued through the 1920's and 1930's. Their General Conference of 1934 authorized the Interdenominational Relations Commission to confer with similar commissions of the other branches and bring the union into being. This was achieved in 1939.

A few churches in Indiana were attached to the Methodist Episcopal Church, South. Needless to say they were mostly located near the Ohio River. At the time of unification in 1939, only one church of this body remained in Indiana. This was the Morton Memorial Methodist Church of Jeffersonville. The church was organized in the Old Fire Engine house on Maple Street in Jeffersonville on November 8, 1868. It was first called the Maple Street Church after the first church, a frame structure, dedicated in 1870. Bishop Kavanaugh dedicated the build-

ing and named it the Maple Street Methodist Episcopal Church, South. The building was dedicated in August of 1892 by Rev. David Morton and later, upon the occasion of his death, it was renamed Morton Memorial. In 1946 the need of greater church school facilities inaugurated a building fund drive. In 1948 the congregation voted to relocate the church. The fast-growing community of Clarksville, between Jeffersonville and New Albany, was chosen because of the growing potential of church members in that area. Ground was broken April 17, 1949, and the church dedicated on October 2, 1955.

In the meantime in 1939 the unification of the three branches placed this church within the bounds of the Indiana Conference and under its jurisdiction. The membership of the church brought 287 new members into the Indiana Conference. The record of other Indiana churches attached to the M. E. Church, South have long been lost. Mention has been made of one church in Posey County that belonged to this branch, but this was a church in existence over 100 years ago.

The German Methodist Church

The German migration to Indiana did not start until the 1830's but once begun continued without interruption until the 1880's, when this group was the largest foreign born element in Indiana's population. Most of these people came from the "Old Country" by way of Philadelphia and Baltimore into Ohio and then to the country farther west. The presence of the German-speaking Methodists was not unknown to the heads of the Methodist Church and as early as 1835 Bishop Emory recognizing that these people were like "sheep without a shepherd" sent out a plea for preachers who could preach in German. He was assisted in his search by Rev. T. A. Morris, the editor of the *Western Christian Advocate*, who devoted columns in explanation of the importance of the work, and that the Methodist Church was ready to support German missions but that the main obstacle was the lack of preachers who could preach to them.

These pleas brought into the work Wilhelm Nast, who resigned as Professor of Ancient Language at Kenyon College, to become a preacher in the Ohio Conference, and Adam Miller from northern Ohio. Both of these men entered into mission

work with the German Methodists in central Ohio in 1836 and were later active in Indiana. Dr. Nast founded the first German M. E. Church in America in Cincinnati in the summer of 1838. It later became the Race Street Church and is still in existence. Here he held the first German communion of Methodists in America. At this service Adam Miller preached in German, and Dr. L. L. Hamline (later Bishop) spoke in English; Dr. Nast then translated this second sermon into German for the congregation. The Ohio Conference faced the question of starting a German church paper and after debate agreed to the project. The resulting paper was called *Der Christliche Apologete*, and Dr. Nast became its editor. In 1839 the second German church in America was started in Pittsburgh, and later in the year the third church was formed at Wheeling, West Virginia.

A German hymn book, which contained 369 songs, was also published this year by Dr. Nast and Rev. Peter Schmucker of the Cincinnati Church. No districts of German Methodist churches existed at this time—the work being carried on under the jurisdiction of the Ohio Annual Conference. This situation continued for several years and it was not until 1844 that two districts of German churches were formed by the General Conference. One of these was attached to the Ohio Conference (which included the Indiana German Methodist Churches) and the other to the Missouri Conference. The easternmost of these districts soon proved too large and the General Conference then reformed the districts making a Pittsburgh District, a St. Louis District, and a Cincinnati District—the Indiana churches coming within the latter. It would appear to the reader today that a large and intricate organization was being effected but such was not the case. There were only 32 German preachers, including the Presiding Elders, found in the entire Middle West at the time these districts were formed.

Later in 1844 the Ohio Annual Conference met, and in attendance were the German preachers from Ohio, Indiana and Kentucky. This was the first general meeting at which the German missionaries had opportunity to get together and it gave them the chance to discuss their need of a Conference of their own. An appeal was made to the Indiana Conference in 1845 to contribute to a German Publishing Fund but the members did not feel it expedient to publish the Methodist

books separately in German. The Indiana German District was formed this year.

Five years later the Indiana Conference was addressed by the pastors of the German Methodist Churches of Madison and Terre Haute; small sums were contributed in response to their pleas for financial assistance. The Indiana Conference in 1851 also instructed their delegates to the forthcoming General Conference to oppose the formation of a separate German Conference, explaining that they felt the association of the German preachers with the English as under the existing arrangement was best. In spite of the discouraging action of the Indiana Conference in regard to German publications, a Tract Society was formed by them in 1849, and in 1850 in the Ohio Annual Conference they renewed their request for a Sunday school paper printed in German.

The North Indiana German District was created in 1851, the dividing line extending north from Aurora through Milan and Brookville and then curving west just south of Indianapolis. The churches below this line were in the South Indiana German District. This arrangement lasted until the Central German Conference was formed in 1864 during the Civil War.

In 1851 the idea of forming a German Annual Conference caught hold and the Ohio Conference unanimously adopted the proposal. However, the German people were not united on this idea and the General Conference, meeting the following year, was unwilling to do this at this time. Therefore, the South Indiana and North Indiana Districts were joined in 1852 with the South-East Indiana Conference which was formed that year. It was stated in the Indiana Conference at a later date that this had been done to make the members of the South-East Indiana Conference feel better about not having received an equal amount of area of southern Indiana when this Conference was set aside from the Indiana Conference. There is little evidence, however, to show that there was a wide-spread feeling about this unequal division between the members of the two conferences. Failure of an attempt to start a Book Concern for German Methodists in Germany resulted in Rev. Nast asking them to start a German Sunday School paper. In May, 1856, at Indianapolis, *The Sonntagschule Glocke* (Sunday School Bell) was born, and made its first appearance the following October. This was one of the very earliest Methodist publication in Indiana, if not the first.

In 1852 the appropriations of the South-East Indiana Conference for the German mission work shows German Methodism in the following places:

<i>South Indiana District</i>	
South Indiana Mission District	\$ 470
Pennsylvania Mission	100
Aurora	100
Madison	150
Louisville (in Kentucky)	175
New Albany and Jeffersonville	375
Huntingburg	75
Boonville	100
Evansville	175
North Indiana Mission District	355
Fort Wayne and Auburn	475
Defiance and Bryan (in Ohio)	350
Lafayette	325
Terre Haute and Portland	375
Brookville and Richmond	150
Indianapolis	200
Palestine	225
Peru	325
Total to German work	\$4,500

The importance of teaching German in the schools of Indiana was not overlooked by the Germans and they petitioned the Indiana State Legislature on numerous occasions for instruction of this kind, or for separate schools for the German children. However, their requests came to naught although for a brief period the state laws were printed in German. In addition to these efforts, attempts were made to increase and elaborate the instruction of German in the colleges. The Cincinnati Annual Conference in 1853 resolved to establish a chair of German at Indiana Asbury University and the Trustees issued an invitation to Dr. Wilhelm Nast to occupy this chair. It was intended to finance this chair by selling scholarships at one hundred dollars each. Unfortunately during the following year only one scholarship was sold and the plans for establishing this chair did not materialize. It had been hoped by the Germans in the Cincinnati Conference that the establishment of this chair might lead to the formation of a German Methodist Theological Seminary.

In 1859 the members of the South-East Indiana Conference adopted a resolution to concur with the wishes of their German members to remain in the English-speaking Conference another four years, and they instructed their delegates to the General Conference to take this stand.

This stand was not taken by all of the Germans, however, for in 1852 and 1856 at the General Conference petitions for a separate German Conference were submitted. However, by 1863 the Germans in the South-East Indiana Conference had changed their view. In 1863 the appointments of the German preachers were listed under an Indianapolis German District and Evansville District and included the following:

Indianapolis German District

Indianapolis, G. A. Breunig
Columbus, A. Arnold
Seymour, J. Ficken, F. W. Reinhart
Charlestown, F. Ruff
Louisville, Clay street, H. G. Lich; Madison street, J. H. Lukemeyer
New Albany, G. Treftz
Bradford, J. H. Cook
Lawrenceburg, Charles Loerker
Milan, John C. Kopp
Batesville, John Strauch

Evansville German District

Evansville, John Reimer
Mt. Vernon, John H. Barth
Booneville, W. Reichenmeyer
Huntingburg, Philip Doerr
Santa Clause, Jacob Hass
Terre Haute and Greencastle, George Schwinn
Poland, to be supplied
Lafayette, Louis Miller
Fort Wayne, F. A. Hoff
Kendallville and Goshen, J. C. Weidman
Edgerton, Daniel Voltz

In 1864 the racial differences between the English and German people had lessened as the German people were quickly assimilated in the American culture. The education of their children in English speaking public schools was a large factor in this assimilation. German Methodist Churches

were built rapidly. In many of the small communities they were erected near the Methodist churches of the English-speaking inhabitants and in some cases directly across the street. For years this was the case in Batesville. By 1933 the racial difference between the German and English people was almost wholly gone and with the consent of both the Indiana Conference and the Central German Conference the latter was brought into the fold of the English-speaking Methodists in Indiana.

Having outlined the general developments of the German Conference this story now returns to the account of the development of the individual German churches in Indiana and the relationship of the Indiana Conference to them. No doubt many of the small rural German churches of southeastern Indiana had their start in the late 1830's as a result of the coming of local preachers of this nationality into these rural settlements. Zoar Methodist Church in Jefferson County is one example. It was started soon after John David Schmidlapp, a local preacher, came to this county in 1837 and realized the need for a German preacher. Services were held in German until 1899 when without any dissention, they were changed to English. However, most of the work of the earliest German preachers in Indiana began about 1839 as mission work. The first of these men was Rev. Adam Miller, who had a four-week circuit of Germantown, Miamisburg, and Hamilton, in Ohio and Lawrenceburg, in Indiana. He preached on the four Sundays at these towns and in the rural communities on weekdays. This congregation in Lawrenceburg was the first German society in Indiana, although at some time during this same year, 1839, John Kisling was appointed the Missionary for the Indiana Mission and during this year he traveled through Dearborn, Ripley, Franklin, Floyd, Shelby, Bartholomew, Jackson, Washington, Harrison, Clark, Jefferson and Jennings counties. In five weeks he traveled 312 miles in the saddle and preached forty-two times. Forty-five children were christened and fifty members won on this trip. In Ripley County he organized a congregation with twenty-two members, but the exact location of this group is not known.

The Lawrenceburg German M. E. Church had a Sunday school started almost from the very first. This church was built in 1842, and was second only to the church at Wheeling, West Virginia, of the German churches built in America. The

organization of the Lawrenceburg German society in 1839 was the fourth formed by the Germans in America.

In 1840 Dr. Adam Miller became superintendent of German missions in Ohio, Indiana and Kentucky. A church was started this year at Rockford, two miles above the present location of Seymour. Rev. John Kisling was the first missionary here and a circuit developed in the following years that eventually included fifteen preaching places.

In 1841 German missionaries were active in other parts of the Middle West but no new churches were reported in Indiana. In 1842 Peter Schmucker went to Evansville to survey the prospects for German work and he reported favorably to the Secretary of the Missionary work, E. R. Ames (later Bishop). The history of the Central German Conference says that the work of the Indiana Mission in 1842 was successful and that the year closed with seventeen preaching places and 178 members, seventy-five of whom spoke English. Since John Kisling spoke English, these latter people won over by him, chose connection with the English-speaking Conferences. The same history said another church was built this year on the property of Christian Zwahlen but no information is given to show where the property was located. Rockford this year had a membership of 12. In 1842 G. A. Breunig traveled the Lawrenceburg Mission. He dropped from his visitations the society of 13 members at Centerville, but found near Vernon a German settlement of ten families and added this settlement to his appointments. There was but one Bible among these ten families. Near Manchester, 11 miles from Lawrenceburg, a camp meeting was held in 1842, but as Breunig was ill the preaching was done by J. M. Hofer, J. H. Koch, Peter Wilkins, J. H. Barth, and J. E. Freygang. The latter was a Catholic priest converted to Methodism. This camp meeting was very successful and people attended from Rockford, 62 miles to the north. Twelve people were converted and eleven joined the Methodist Church.

In 1843, Rev. John Zwahlen traveled the Indiana Mission. The circuit this year was of three weeks duration and covered 212 miles. Near Vernon he organized a congregation and held a camp meeting at which 26 persons had their sins forgiven. This year he began work in Madison. He gained 53 members, lost 14, and the mission membership at the end of the year was 134.

Late in 1842 Peter Schmucker returned to Evansville. There were 400 German citizens in the community at that time. He held services in private homes, in a little schoolhouse, and also in Konrad Muth's saloon. He reported, "The German citizens of this city are better behaved than in many other cities, and in general they treated me very kindly." In the watch-night of 1842-43 (New Years) he organized a small congregation of 17 members. He also organized a Sunday School of 30 people. Among his faithful workers was Konrad Muth, who was converted and became an ardent worker, first as a local preacher, then as an itinerant. In 1843 H. Koencke and Konrad Muth served the Evansville Mission. It had a traveling range of 250 miles and 14 preaching places. Each preacher preached from five to seven times each week. In this year this mission received 132 members and lost 34, closing the year with 146 members.

With the formation of the German Districts in 1844 Peter Schmucker was made Presiding Elder of the Cincinnati District in which the Indiana churches fell. Appointments included: Lawrenceburg, Christian Wyttenbach; Madison, Karl Schelper; Evansville, Henrich Koenicke with an assistant, and Perry County Mission, to be supplied. Other churches mentioned as started in 1843 besides Evansville were on the Boonville Circuit, Huntingburg Circuit, Marrs Circuit (Posey County) and Mt. Vernon.

The Madison Mission was started in 1844 with 62 members. It ended the year with 103. This mission was quite extensive as it included Rockford far to the north. The preacher assigned to this mission was Karl Schelper. Other German churches were started that year at White Creek near Rockford and Zoar in Dubois County.

In 1845 Fort Wayne Mission was formed and assigned to G. L. Mulfinger. This was in the Cincinnati District. When the Indiana District was formed, this year, Wilhelm Nast was made Presiding Elder; John Phetzing stationed at Lawrenceburg; Christian Wyttenbach at Laughery; Karl Schelper at Madison; John Strauch at Rockford Mission; Konrad Muth at Charlestown; J. M. Mulfinger and John Hoppen at Evansville. Fort Wayne, Laughery and Charlestown were new charges this year. Later that year the Fort Wayne Mission was divided and the northern part became Auburn Mission. In the Laughery Mission there were five preaching places and Rev. Wyttenbach set up eleven more, which he then served

every two weeks. During this year 96 members were added and 23 lost making a total of 116 at the year's end. The next year 43 new members were added. The Mission had two church buildings and a parsonage. G. L. Mulfinger served the Mission in 1847 and with 14 preaching places had 200 members to serve. Thereafter the area was divided.

John Strauch began in work at Rockford in November, 1845. This Mission had separated from the Madison Mission and he here found 31 members, a number which he increased by the end of the year to 54. He started a Sunday school with 21 members and teachers. At the close of his second year the Mission had 100 members and two Sunday schools. Moses McLean followed Strauch and added 47 members the next year. J. H. Seddlemeyer served in 1848 and Jakob Rothweiler in 1849. This was a prosperous mission as the people not only fully paid the ministers but also gave the Missionary Board \$52. There were 160 members in 1850.

The Charlestown Mission was founded by Konrad Muth in 1844. In two years time he had 76 members. Two churches were built in this time. Following him came Friedrich Heller, Ferdinand Janke and Jakob Rothweiler for one year each. Rev. Heller gained 52 members but lost 26 and ended his year with 102. Rothweiler gained 50 but lost 38 which left 114 members. The losses of membership seem explained by the transient nature of the population in the 1840's.

About this same time (1845) German churches were also formed at Batesville, Lawrenceville Circuit, Central Barren, Jeffersonville and New Albany. Batesville was first attached to the Laughery Circuit. It started a Sunday school in 1856 and built its first church in 1871.

The Lawrenceville Circuit was separated from the Lawrenceburg Circuit and had eight preaching places which were increased to thirteen. The circuit extended then to Aurora on the southeast, Milan on the southwest, Newpoint on the west, Brookville on the north and Pennsylvaniaburg at the center. Penntown and Pennington have also been attached to this circuit.

Central Barren was begun by Konrad Muth. He first built a log house then a frame church in 1857. It remains today a prosperous rural church. Jeffersonville German Church was also started by Rev. Muth and it formed a circuit with New Albany and Charlestown until New Albany became a charge,

and then Louisville was added to complete the circuit. During the pastorate of Rev. Fred Heller the church on Locust Street was built. In 1866 the Jeffersonville Church became independent of the circuit. Ten years later the old church became too small and the Catholics built a large imposing church so near the Methodist Church "that air and light was shut out." A new church was then built and finished in 1877.

New Albany first belonged to the Charlestown Mission Circuit then to the New Albany-Jeffersonville Circuit. The first preachers were Dr. Nast, Rothweiler and Muth. The first church was built in 1849 and the second in 1864. The first church 30 by 40 feet in size cost \$1,140. The mission was first supplied by J. Strauch. In 1846 a German church was started at Salem in Vanderburgh County, and the first of the German Methodist Churches in Indianapolis was organized in which Ludwig Nippert was the first pastor, and the first building was erected in 1850. Here a parochial school was started in 1861 which lasted a number of years. The Second German Methodist Church in Indianapolis began as a Mission of the First Church in the 1870's and built a Mission chapel in 1874. A new building came in 1892. Indianapolis, Third Church, built in 1891, was also a project of the First Church, and the Nippert Memorial Church a project of the same congregation was started in 1893. It was named for Dr. Ludwig Nippert. In 1848 Penntown German Methodist Church was started and also the Santa Claus Mission. At the first there were only two German Protestant families near Santa Claus and Rev. F. Heller and Karl F. Heitmeyer preached in houses. Rev. Wyttenbach by correspondence persuaded other families to settle here and by 1853 the first church was built under the pastorate of Rev. Louis Miller. A parsonage was erected in 1859 and a second church and second parsonage in 1873. Camp meetings that were constantly crowded and blest with success began here in 1851. This was one of the most desirable appointments for preachers in the Central German Conference. It ranked with Evansville, First Church and Huntingburg in appeal. The following year a church was started by the Germans at Oriole, Perry County.

In 1850 Konrad Muth was sent to work on the Wabash River and he preached that year in the English Asbury Church in Terre Haute. His first appearance in this church had such great appeal that he had three services. The second Sunday he preached in the basement of the church and the English

Methodist preacher used the upstairs sanctuary. "But since both preachers had powerful voices they disturbed each other and Brother Muth had to look for another meeting place." In 1851 the Terre Haute German Methodists bought a church from the Presbyterians. A parsonage was built in 1856 and a parochial school shortly after that. The Sunday School had twenty pupils in 1852 and 206 in 1907. A Literary club, "Amicitia" was started in 1879, and later the Epworth League Chapter No. 10 was begun here.

The Cannelton Church was started by F. Mueller and H. Lukemeyer and was part of a circuit including Rome and Oil Creek. The church was built in the 1850's. At Rome the first church, a blockhouse (squared-log house) was set on fire by residents hostile to the Germans, but a new church was built in 1871. At Huntingburg a small frame church was built in 1850 and twelve years later a brick structure erected. Newtown German M. E. Church was started the following year.

The German Methodists at Seymour first worshipped at the Rockford Church but by 1855 formed a separate congregation attached to the circuit of the earlier church. The circuit was called Seymour Circuit in 1859, and a church was built in 1866, and enlarged and decorated in 1884. This church entertained the Central German Conference in 1892, which was quite an undertaking for the church in that small community. Boonville was made a congregation or charge in 1856 and built a church two years later. A quite intricate formation of rural charges comprised the Booneville Circuit which was formed in 1843.

The formation of German M. E. Churches stopped during the Civil War but in 1869 a church was started at Bedford, where W. J. G. Bockstahler was the first regular preacher, although the first class had been formed by Henrich Koch. This Church was attached to the Seymour Circuit in 1870 and the members got scattered but were reorganized by Philipp Doerr in 1872 and the Church was later a part of the White Creek Circuit. A church was built in the 1870's. In 1886 the Second Evansville German Methodist Church started.

As the nineteenth century drew to a close the German people in Indiana gradually became assimilated—racial differences were erased. The World War I brought most of the Germans in Indiana to a high state of loyalty toward the United States, and one of the mediums by which this was achieved was the German Methodist Churches. By 1930 the benefit to the

German churches of a reunion with the English-speaking Methodist churches was apparent, and without formality and ceremony this was accomplished in 1933. The Indiana Conference Minutes merely mention that it had taken place and a welcome was extended to the German brethren who were now seated in the Conference. Immediately prior to the reunion the Central German Conference was divided into three Districts: the Michigan, Cincinnati-Louisville and the Ohio.

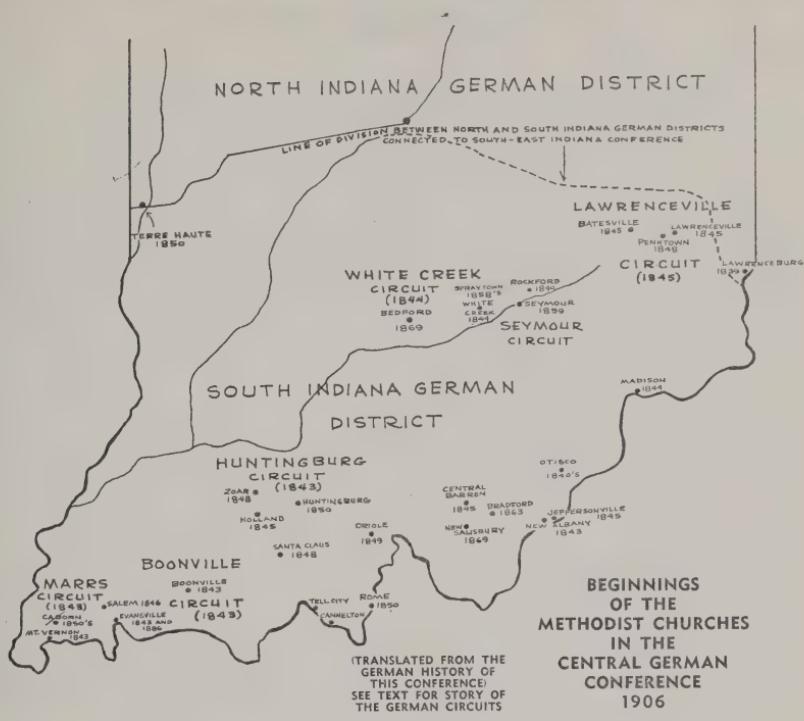
The German Methodist Churches in Indiana were located in the first two of these districts. The Michigan District contained the following churches:

Indianapolis, New Jersey Street
Indianapolis, Prospect Street
Lafayette
Terre Haute

The Cincinnati-Louisville District contained these Indiana churches:

Batesville	Huntingburg
Boonville	Mars (Howell, Ind.)
Caborn	Mount Vernon
Evansville, Bethlehem	New Albany
Evansville, Fourth Street	Santa Claus
Evansville, Salem	Seymour
Holland	White Creek

At the time of the reunion the German Methodist Churches were organized in activities almost identical with those of the churches of the Indiana Conference. Epworth Leagues were active—institutes being held annually at Santa Claus. A goodwill Industry was operated in Terre Haute. The women of the church were organized in Woman's Home and Foreign Missionary Societies. Bethesda Hospital in Cincinnati and the Home for the Aged at Scarlet Oaks, Ohio, were both under the auspices of the German churches. All of this testifies to the strength of the German Methodist Church and the benefits gained by the Indiana Conference in making the merger. Today the German Methodists are distinguished by their consecrated, energetic, and zealous work in the church. They have a pride in their history and heritage in Methodism in Indiana



CHAPTER IV

Organizations of the Indiana Conference

The Camp Grounds

Camp meetings were the result of a wave of revivals which spread among the people in the hills of southern Kentucky in the middle of the 1790's. This was known as the Cumberland revival and it reached its climax in 1800 just before the Methodist preachers carried the teachings and preachings of this denomination north across the Ohio River into Indiana. It is not surprising then to read of the camp meetings of Methodists even before Indiana became a state. Almost every account of the beginnings of Methodist classes and societies tells of a camp meeting, and it is impossible to determine exactly where the first one was held in this state. The lack of churches and preaching places large enough to hold a gathering of any size may also explain the use of an out-door meeting place. Some of these camp meetings involved a gathering no larger than that of a week-day or Sunday service, but the pattern of holding meetings for several days soon developed and large crowds soon characterized these affairs.

The Methodists were not afraid to show their emotions in their worship. It has been said, they "felt" their religion, although like John Wesley through the entire line of their leaders they have expressed respect for intellectualism. However, early Methodism had its appeal to the masses and it was through the "heart" as much, if not more than the "mind." It is wrong to believe, nevertheless, that the Methodist preachers tried to work up the people to a state of religious frenzy at every meeting, but they did not object to hearty shouts of "Amen," "Praise the Lord," and "Hallelujah," during sermons, prayers and testimonies. It showed some of the preachers they were "getting across" or that the people were "getting religion." For most of the people a camp meeting was a vital religious experience and not just a place to give vent to feelings, although many attended in a spirit of anticipation of something "happening" and even more, in a mood of willingness for something to happen.

There is no doubt but that the preaching at these camp

meetings should be described as of the noisy order. Society, too, was then in a rough state and the preacher in order to hold attention, and to be effective, had to correspond with the times, or preach till doomsday with his time and breath wasted. Thus it was the preacher who had the strongest voice and exercised it most, who could give the most extravagant and overwrought descriptions of Heaven and Hell and the day of judgment, that was considered the greatest man by the majority of the people. The singing had the same noisy character and when services were held outdoors it was not unusual to have people at a distance of two miles or more remark about it. Preaching and singing outdoors with such fervor no doubt gave many a minister and laymen a bad throat. To remedy this they could buy Ayer's Cherry Pectoral at one dollar a bottle. According to an advertisement on the back of the Conference Minutes for 1888, singers, clergymen, and public speakers found it to be an excellent remedy for hoarseness, loss of voice, and bronchial irritation.

At one of the camp meetings held on Indian Creek in Switzerland County, there was a "great awakening" and many converts. One lady was so overcome that she fainted and a great crowd gathered around her. The weather being warm Jean D. Morerod seeing the fainting lady, urged those around her to draw back that she might get fresh air—which many did. When Mr. Morerod saw the pale face of the lady he exclaimed, "My God, she is dead or dying," and drawing from his pocket a bottle of whiskey or brandy he stepped forward to wet her face with the liquor, when he was drawn back by one of the preachers and told not to attempt such a thing as that." Mr. Morerod said, "The woman will die if you do not do something for her soon." It is not recorded whether or not the lady died.

John Kiger, one of the most interesting camp ground preachers in the Indiana Conference told of "the most important event in the history of my life." This occurred at a camp meeting on the Corydon Circuit, known as the Buck Creek Camp Ground. He said, ". . . while preaching on Sunday morning there was an illumination, or I might say an inspiration, that came upon me, taking possession of my whole being, soul and body. The power spread out over the whole congregation. A number of the official members told me afterward that more than five hundred people rose to their feet and stood for some time apparently spell-bound.

Such mental clearness and such ready utterance never came to me before. . . ."

In general the camp meeting preachers kept a single theme before the people and hammered away at this theme with a singleness of purpose which made it very effective. Liquor, tobacco and slavery—three of the foremost social evils of that day were the targets of this oratory, and there is plenty of evidence to support the conclusion that many minds were influenced against these evils, and in others convictions strengthened regarding their wrongfulness. Camp meetings also provided a recruiting ground for the Methodist preachers. Testimony to this is found in the many reports of these revivals, which contain without fail the number of converts and members gained by the meeting.

Frequently the camp meetings were held with such regularity through the years that they took on the aspect of reunions. Richard Hargrave preaching in 1871 at the New Lebanon Camp Meeting asked for those people who had attended the same meeting forty-seven years before to stand. (The assemblage in the earlier day had been only about one-third the numbers present in 1871.) At this request of Rev. Hargrave, twenty-five people rose to their feet. This incident testifies to the permanence of some of the camp meetings, and also to the immobility of the agricultural population of that early day. Weather played a large part in the success of the meetings, particularly influencing the attendance. The most fortunate people were those coming by railroad as they did not have to endure the muddy roads in which wagons or buggies sank hub deep, or were so rutted that wagons bounced constantly. Clouds of suffocating dust rose to choke those who came by horse-drawn vehicles. In spite of all this the men, women and children all looked forward to these meetings for days and months in advance. It was a social gathering for many and no doubt a greatly welcomed relief from the monotony of the daily life of the pioneer.

The Methodist camp meetings held their appeal through the first four decades of the nineteenth century in Indiana. By 1844 the Methodists of New Castle sold their camp meeting site as it had not been in much use for some time. Following the Civil War the camp meeting pattern changed and campgrounds of greater permanence began to appear. Notable among these were the Santa Claus Campground started in

1848, the Beech Glen Campground later known as the Deputy Campground, and the New Lebanon Campground. These became organizations, incorporated with articles of association and officers. They began in the 1870's and as in the case of the Deputy Camp Meeting Association, lasted until the days of World War I. In most cases these camp meetings were under the auspices of Districts of the Methodist Conferences. Deputy was fathered by the Seymour and Jeffersonville Districts of the Indiana Conference and no mention of it is made in the Annual Conference Minutes. The New Lebanon Campground held the meetings of the Vincennes District Camp Meetings, and in much later times the Santa Claus Campground was mentioned in the reports of the District Superintendents of the Evansville District.

In 1871 the Indianapolis District Camp Meeting Association proposed to the Conference that a State Camp Meeting Association be formed and that suitable land be leased or purchased for the convenience of this organization. This matter was seriously considered by the Indiana Conference but it was discovered that the Conference was not permitted by state law to purchase and hold land for this purpose, being a non-profit corporation. This ended the Conference efforts to get land for this purpose at this time. The Quarterly record of the Grandview Circuit shows a list of names of people who pledged themselves to build tents and occupy them for four years during the time of holding the camp meetings.

One of the greatest problems of the camp meeting involved orderliness. Countless stories of the early preachers having to step down from the pulpits and physically subdue the rowdy elements are found in the biographies and memoirs of the itinerants. As the congregations grew in numbers it was necessary to draw up rules of order and later to hire policemen to prevent the disturbance of the meetings. Even in that early day concessionaires were frequently drawn to the gatherings to ply their trade. The seriousness of this situation is shown in the resolution of the Vincennes District Camp Meeting which stated: "that all hucksters and hucksters' wagons, and stands for the sale of apples, melons, cigars, candies, etc., will be prohibited from coming on the camp ground, or within one mile of it." This may also have been necessary in order to protect the option of the women's clubs and youth groups in running concessions. A picture of a

lemonade and cake concession at the Mitchell Camp Meeting is shown with the camp meeting pictures in this book.

The German Methodists took to the camp meetings with great enthusiasm. Its gregarious, outdoor nature held an appeal for them. It was an outing with a religious purpose. The first really German camp meeting was held outside of Cincinnati in 1839; but by 1845 there was another flourishing at Laughery, Indiana, under the leadership of Christian Wittenbach. At Santa Claus, which one hundred years ago was a community of some 170 German Methodists, the camp meeting was started by L. H. Lukemeyer in 1852. However, most German camp meetings were started after the Civil War as their churches in Indiana had a somewhat belated start. Paul Douglass describes the Santa Claus Campground as it existed in the 1850's:

“... By 1857 more commodious grounds were developed and a little temporary village of tents sprang up around the central preachers tent. This was pitched in the rear of the grounds, and connected with a platform and pulpit. The boys of the church would almost daily cut down mulberry trees and dig them into the ground for shade. A lard oil lamp supplied the light for the platform of the preachers, and two large camp fires upon a kind of altar provided the light for the congregation in the night. The seats of logs laid lengthwise toward the preachers platform with loose twelve-inch boards laid across these logs. The seats had no backs. The altar for communion services, and at which men, women and children kneeled to pray for salvation, was constructed of rough boards nailed on stakes driven into the ground.”

The general arrangement of a camp meeting described here can be seen in the picture of Rev. James Havens in this book. The lithographer has pictured a similar scene as the background for his portrait. Mr. Douglass goes on to tell of other aspects of the camp meeting:

“During the religious enthusiasm, it was necessary for the camp meeting directors to have a watchman on duty not only to keep the fires burning but also to preserve order as groups were always present with the intention of disturbing the assembly. Even the

prayer circle which brought the meeting to a close was often abused by dozens of young men who wanted the privilege of shaking hand with 'God-fearing girls.' They would squeeze the feminine hands so hard that the girls refused to some extent to take part in the ceremony. Even Sunday meetings had to be abandoned because as many as 500 or a 1,000 people would drive over the grounds for a Sunday pastime and eat the free meals that were served. . . . By 1887 Santa Claus grounds had become almost a wilderness from the tramping of thousands of feet. The trees were like dead, and the grass. Upon a proposal of J. G. Schaal, farmers who still owned the land donated trees for a tabernacle. . . ."

Before a dining hall at Santa Claus was erected, the sacrifice of the people of the local Methodist Church was enormous. One man recalls serving free of charge fifty people at one meal in his tent.

In time the campground at Santa Claus was modernized. Lard lamps gave way to gasoline lights and torches and then came a Delco powered electric light, followed by rural electrification. Internal changes also took place at Santa Claus. By 1913 the old-time, annual camp meeting was given up, and in 1917 a camp meeting association was formed, and the physical plant improved. When the Central German Conference united with the English-speaking Conferences in 1933 the Santa Claus Campground came under the supervision of the Evansville District. The activities of the youth of this district are gradually focusing upon the campground and it is possible as the Methodist Church in Indiana grows, in time this may have even more official attachment to the Indiana Conference. However, the camp meeting has seen its day at Santa Claus, and now Youth and Adult Conference, Workshops, and Retreats are held on its grounds. The name and the methods may have changed but the purpose of molding Christian character, helping individuals reach God, remains today.

The first meeting of the Beech Glen Camp Meeting Association (later Deputy) met on August 24, 1874. The articles of association had been drawn up at some previous meeting. As far as is known, the existence of this camp meeting is the longest in the history of the Conference as it did not

disband until 1917. Its purpose was ". . . to disseminate religious instruction and to exercise all the powers necessary to maintain, construct, and control camp meetings. . . ." The Madison and Jeffersonville Districts provided the membership and leaders of the organization. (Madison District was later changed to Seymour District.) The first officers of the Beech Glen Association were: John G. Chaffee, President; L. G. Adkinson, Vice-president; J. Demp Robertson, Secretary; and John Wiggam, Treasurer. Among the names on the Board of Directors is that of H. R. Gasaway. The names Gasaway and Robertson are among the very oldest Methodist families in Indiana, having association with the Old Bethel and Salem churches in Clark County at the time of their origin.

The Beech Glen Camp Meeting Association continued for ten years and then getting in financial straits was taken over by the Deputy Camp Meeting Association. This action took place in 1884. The rules and regulations governing the campground stipulated that the tents be used only for boarding purposes and not for the sale of "liquors, cigars, tobacco or general merchandise." No booths to be used for the purpose of trade were to be erected on the grounds without the consent of the directors. Tents could be rented or those people owning their own tents or wishing to build a cottage or place a tent could do so with the consent of those managing the grounds. All garbage was to be deposited outside the grounds, and no horses were allowed within the campground enclosure. The admission fee was a ticket costing ten cents for one person, or a season ticket at twenty-five cents. Family tickets, including all in a family, were one dollar. Articles of Association drawn up by the Deputy Camp Meeting Association in 1883 included a provision regulating the time the meetings were held but specified that the directors could not regulate the running of Sunday trains and were advised to do all they could "to suppress this evil." In 1884 when the Deputy Camp Meeting Association took over the Beech Glen Association they assumed the indebtedness of the former which was fifty-five shares of stock worth five dollars each. When the new Association took over they too issued stock of the same value but stipulated that no one person could own more than four shares. The Presiding Elder of the District in which the camp meeting was located was given the title of president of the association and entrusted with managing the annual affair. People who erected tents of their own on the camp-

ground did not always keep them in good condition, and in 1886 the Directors threatened to take over the tent of "Bro. Thickston" if he did not remove the old tent and rebuild in two weeks time.

In 1888 the report of the directors described the Deputy Camp Meeting in these terms: "The Association owns ten acres of ground upon which they erected one pavilion, one Boarding tent, and twenty-five resident tents, all of which are in good order and carry one thousand dollars insurance upon the improvements, including the private tents upon the grounds." Their receipts for that year showed:

Cash on hand	\$ 68.58
Received for rent of tents	76.00
Received from sale of tickets	336.90
Received from sale of books	4.65
Received insurance on private tents	6.70
Received sale of wood and old pipe	4.05
 Total receipts	 \$496.88

Unfortunately their expenditures left them with only \$3.58 at the end of the year.

Miss Rose Robertson, of Deputy, in writing of the Deputy Camp Ground gives one of the finest descriptions afforded us today. She says:

"... The White-washed pavilion of generous size where services were held was the center of interest. Its dirt floor was covered with straw—and in later years, sawdust. And its pew-filled space would accommodate a goodly crowd. What kind of seats were provided worshippers in the earliest years is not now remembered. The uncompromisingly straight-backed pews . . . were procured for the pavilion from the old Shiloh Church in Smyrna Township, Jefferson County, when it disbanded in 1886. . . .

Thirty-five or forty 'tents'—built in three parallel rows and one end or cross row—were the living quarters for the campers. Always called 'tents,' these were actually permanent, rough-finished board cottages, with a lean-to kitchen back of a living room,

and with attic sleeping places. Perennial ‘tenters’ using their own materials, erected their own tents and used them year after year. The Association owned a number of tents which it rented to campers.

The cottages were white-washed, and the custom of experienced campers was to line the rough interior of the living room—ceiling and walls—with white sheets tacked and pinned quickly into place. Though it sounds like a singularly impractical idea for camping, it actually was cozy. Tack marks in the hems of ancient bed linen called for no explanation; anyone would know they were ‘Camp Meeting’ sheets.

For many years drinking water was piped from the Will Robertson spring across Lewis Creek and up the hill a quarter of a mile away. Finally, fearful that the water might be contaminated, three wells were driven at strategic points on the grounds to furnish an abundance of good water. The water from these wells was mineral water whose taste was not universally appealing, but whose medicinal qualities were hopefully discussed.

The earliest lighting system for the Camp Ground consisted of a number of great braziers of coals—raised platforms eight or ten feet high on which were boxes well bedded with earth. On this surface Cannel coal was burned to illuminate the surroundings. Oldsters recall the bright yellow flames dying down to a sullen red to give a somewhat sepulchral atmosphere.

Later, gasoline torches nailed to the beech trees gave a pleasantly flickering light, scary or romantic, according to one’s age or disposition. The reservoir looked like a covered skillet, above the metal pipe that fed the blue-yellow flame. The delightful spookiness of a night game of hide-and-seek among the beeches with the torches making every shadow grotesque, is a memory many treasure even today.

Visitors, transients, and guest speakers might find dormitory beds in the upper floor of the good sized Epworth League building. A long, narrow

'boarding tent' served meals to throngs who came to attend a day's sessions, but who did not choose to bring picnic food with them. Many laden picnic baskets were there, of course, especially on Sunday, a day which came to have the aspect of a giant community homecoming for the renewal of friendships and the reminiscing of relatives. One Presiding Elder objected to this too-gala Sabbath atmosphere, and so for a time the Camp Meeting opened and closed within the week. Its usual period, however, was ten days.

... the worshippers after the final evening worship session, arranged themselves in a long file and marched over the Camp Grounds, winding up the small hill on the eastern side, singing as they went, 'We're Marching to Zion . . . That Beautiful City of God.' Then, as they dispersed for the last time, the words changed to 'God Be With You Till We Meet Again.' Ceremonially, that always marked the end of the year's Camp Meeting . . .

An organ was purchased for the campground in 1890. This same year a committee was appointed to cooperate with the Epworth League. Two years later the former chapel on the east part of the grounds was equipped as an Epworth Home for young ladies, and a building for "Mothers' Comfort" was erected near the back gate. Another building was constructed at the southeast corner of the grounds, 24 by 30 feet in dimensions. The lower rooms of this building were for Chapel purposes and the upper room supplied with cots for use of the young men of the Epworth League. This was a dormitory arrangement. In 1896 the price of renting cots was twenty-five cents for the session or ten cents a night. The Epworth League work at the campgrounds had grown so fast that in 1896 an Epworth League Day was started on which the work of the young people took up the entire day's time. A Missionary Day and a Children's Day were also established.

This same year a captain of the Salvation Army was invited to bring his "army" to labor with the camp meeting for one day. This invitation caused a spirited discussion among the Directors of the Association, who finally decided that the Salvation Army could come but that they could not take up any public collections while they were there.

The Deputy Camp Meeting drew a lot of national publicity and its activities were publicized in newspapers of Indiana, Kentucky, Illinois and Ohio. Many prominent Methodist preachers and Bishops were in attendance at different times, among whom were: Bishops Mathew Simpson, John H. Vincent, Cranston, McDowell, Hughes, Joyce and others. Usually these men preached at the Sunday services—two were held on that day. In addition prominent public speakers were invited to address the assemblages, some of whom were Judge John G. Gerkshire of North Vernon, Honorable Hugh D. McMullen of Aurora, and upon at least two occasions the Honorable W. C. DePauw of New Albany.

The presence of these famous men frequently brought great crowds to Deputy Camp Meetings. Masses of horses and buggies, resembling an army concentration, crowded the roads and gave the small village of Deputy the appearance of a boom town. Traveling by train was a luxury; for those coming by this means of transportation could laugh at the weather and condition of the roads. The trains of those days were not particularly comfortable with hot, stuffy plush upholstered seats which collected cinders and dirt but they were more pleasant than coming by other means. Excursion rates were advertised by the railroads for these occasions and the preachers were generally given free transportation. One of the most difficult problems to solve for the camp meeting directors was the problem of preserving food. In the second year of the Beech Glen camp meeting an ice-house was built, and ice preserved in sawdust solved this problem.

Historians have not always tried to specifically evaluate the effect of the camp meeting on the society of the times, but it is fairly safe to say that many were added to the church rolls from these meetings; social needs of pioneer people were met, and a religious uplift given to many. A large percentage of the Methodist ministers relate in their biographies of having come to the ministry following their conversion at a camp meeting. This did not always take place in early youth but frequently happened to them during middle age.

After the closing of the Deputy Camp Ground in 1917 hope still lingered in the minds of many of the local people that this site could be taken over by the Conference and made a permanent success. However, this was not to be and it was but a few years later that the Indiana Conference was offered

land near Lawrenceport upon which to start conference meetings and Deputy was forgotten. Among those who are remembered for their service to the Deputy campground are: Cyrus McClelland of Deputy, Adolph Frank of Jeffersonville, Richard Bishop of Madison, Daniel Hartwell and David W. Robertson of Deputy, and James D. Robertson who was the superintendent of the grounds throughout all its years.

Today a visit to the glen or ravine of this campground stimulates the imagination of the infrequent visitor. Little or no trace remains of the days of camp meetings, but if the visitor knows the story of the past he can easily be inspired by merely wandering about the site and dreaming of the happenings of other days.

The Historical Societies

This story is told to pay tribute to those members of the Indiana Conference, past and present, who have recognized the importance of recording the happenings of the Conference, the many churches within the Conference, and the many people within the churches. Without the efforts of the pastors to describe the events of their ministries, without their willingness to tell of the work of the members of their churches this history could not have been written. Successful Christian living is partly based on the ability of a person to understand the role that he plays in society and this ability is directly related to one's knowledge and appreciation of what has gone before.

One of the great tragedies of Methodism is the loss of most of the historical records of the churches. Many causes account for the losses—floods have destroyed most of the records of the churches along the Ohio River; fire has taken its toll in the destruction of churches and records, in every district and charge in the Conference. Unfortunately, however, the greatest loss has come from human neglect. Today very few of the churches safeguard their records by storage in locations immune to fire, flood, or neglect. There are two depositories for historical records in Indiana, today, which should be utilized by those interested in preserving the story of Methodism in Indiana. At DePauw University, an archives for preservation of Methodist materials has collected a large amount of material. In Indianapolis the Archives Di-

vision of the Indiana State Library has most adequate facilities for storage, care, and preservation of historical materials. Methodist Church history shows the mistake of church boards in trying to preserve historical records and materials locally.

Periodically throughout the history of Methodism various Conferences about the country have made efforts to gather information concerning their members and the activities of their churches. As early as 1811 the Baltimore Conference urged their members to collect historical data "by and about ministers" and their charges. This caused the Illinois Conference to adopt a resolution requesting each preacher to present in writing "a succinct account of the time and place of his birth, the most important incidents of his life, when and by what means he was brought to the knowledge of Salvation, and any other important matter which might concern him." This was to be kept on file among the papers of the Conference. This resolution was made in 1827, in a year when most of the charges in the Illinois Conference were within the state of Indiana. There is little doubt that this led directly to the action of the Indiana Conference in 1832, its year of formation, in adopting a similar resolution. This information was to be kept on file with the Conference papers. No trace of this material remains today.

It was not again until 1848 that the Conference Minutes show evidence of interest on the part of the members in recording their history. At this time the Committee on Memoirs in reporting the life of Allen Wiley suggested the possibility of preparing a *Life of Rev. Allen Wiley* to which might be appended his article entitled *Life Sketches of Methodism in South-eastern Indiana* shortly before published in the *Western Advocate*. E. G. Wood, E. R. Ames and C. W. Ruter were appointed to see if this could be written and if it could be put in print. This clearly shows that some members of the Conference were aware of the historical value of this article and the story of the life of Wiley. Although it is not known if the story of his life was written at this time, the articles written by him on the beginnings of Methodism in southeastern Indiana were reprinted in the *Indiana Magazine of History* in 1927 and remain preserved today.

The Conference made plans in 1851 to celebrate the Semi-Centenary of Methodism in Indiana. Unfortunately the records for the next two years do not show the report of the committee, which in this instance was composed of E. R. Ames,

J. A. Brouse and T. A. Goodwin. The resolution authorized the committee to date the celebration "from the organization of the first entire pastoral charge within the State." It would appear that the preachers then did not consider the classes formed in 1801 as those by which to date the origin of Methodism in Indiana. At this same Conference the members were asked to furnish an account of their birth, parentage, conversion, call to the ministry, and other facts of interest connected with their lives. These were to be deposited with the Conference papers. The plea was made again in 1852 and 1853 but none of this material remains today.

The first Indiana Methodist Historical Society was organized in 1855. It was organized at Greencastle "at the last college commencement." The purpose was "to collect materials for the history of Methodism in Indiana." The Society elected a member of each of the Annual Conferences who was to correspond with their respective members to gather together reminiscences of early Methodism. The Indiana Conference resolved to cooperate with this effort and a committee of Hayden Hays, Wm. McGennis and Wm. C. Smith was appointed to effect this cooperation. No trace of the work of this society can be found.

The importance of preserving biographical data of the members of the Conference was again in the minds of the members of the Conference in 1863 when a resolution, requesting each preacher to file a synopsis of his own history with the Secretary of the Conference, was adopted. By 1881 an archives had been established at Indiana Asbury University, and the Conference Secretary was directed at this time to place the old records of the Conference in this depository.

The Conference received a letter from Rev. Aaron Wood, of the North-west Indiana Conference in 1881, asking the Indiana Conference to appoint representatives to a committee of the joint conference to form a "Historical Society of the Methodist Episcopal Church in Indiana." The Indiana Conference delegated Rev. J. C. Smith, Rev. W. McK Hester and Rev. John Poucher to this group. At the first meeting in Indianapolis Meridian Street M. E. Church on September 27, 1881, Rev. Aaron Wood was elected chairman and John Poucher secretary. The above named men represented the Indiana Conference and were joined by Rev. Charles Tinsley, Rev. Fernando C. Holliday of the South-East Indiana Con-

ference and Rev. Aaron Wood of the Northwest. Articles of Association were then drawn up. In addition they announced the plan of providing an authentic history of the Conference as a reason for collecting historical material at this time. The plan of organization was later officially approved at a meeting at Indiana Asbury University on June 21, 1882. The first officers of this organization were: president, Aaron Wood (he held this office until his death in 1887); vice-presidents: Rev. B. F. Rawlins of Indiana Conference, Rev. M. H. Mendenhall of North Indiana Conference, Rev. F. C. Holliday of Southeast, Rev. William Graham of the North-west Conference, Rev. J. H. Barth of Central German, Rev. E. W. S. Hammond of Lexington; secretary was Rev. John Poucher; treasurer, Rev. Prof. J. E. Earp, and the depository was in charge of Prof. J. C. Ridpath.

Two kinds of materials came to the depository at Indiana Asbury University. Various relics were contributed, among which were such things as a chair frequently used by Bishop Asbury; a certificate of ordination as deacon for John Holland and signed by Bishop Asbury; a desk used by Dr. A. Wood; the General Minutes of the Methodist Conference beginning with the first issue, and a first edition, printed in London, of Wesley's *Sunday Service*. In addition to the collection of materials of this kind, provision was made for filing the public addresses delivered on historical subjects during the annual commencement exercises of Indiana Asbury University. Papers were read on the following subjects:

- “The Pioneer Methodists,” by F. C. Holliday (published in pamphlet form)
- “Bishop Roberts,” by J. J. Hight
- “German Methodism in Indiana,” by Rev. J. H. Barth
- “Life and Character of Bishop Simpson,” by G. L. Curtiss
- “The Heroic Women of Early Indiana Methodism,” by T. A. Goodwin (published)
- “Recollections of Prof. W. C. Larrabee,” by Col. J. W. Ray
- “Sketch of W. H. Goode,” by Milton Mahin
- “President Daniel Curry,” by B. F. Rawlins
- “Sketch of Aaron Wood,” by J. L. Smith
- “Sketch of the Character and Work of John Ingle, Jr., Esq., Hon. Asa Iglehart, LL.D., and J. J. Hight, D.D.,” by H. J. Talbott

"Sketches of the Governors of Indiana (James Whitcomb, Joseph A. Wright, and Henry S. Lane) Who Were Methodists," by Eli F. Ritter

Some of these were placed in the depository and others subsequently published in publications of the authors. Other papers received were:

- "A History of Moores Hill College," by G. P. Jenkins
- "Memoir of J. C. McIntosh, Esq.," by F. C. Hester
- "History of the Church in Bluffton," by J. J. Todd and others
- "Early Methodism in Terre Haute," by William Graham
- "Stewards Book of Honey Creek Circuit, from February 10, 1821, to June 22, 1833"

Other journals too numerous to mention included the original subscription list of the people of Rockville, Indiana, seeking to locate the Methodist University at that town.

In 1882 the Conference held a celebration of the Semi-centennial of the Indiana Conference on October 17, 18 and 19. The Historical Society this year specifically requested the ministers to gather up the old Quarterly Conference records dated prior to 1850 and forward them to the Secretary for preservation. A request for old papers, referring to trials of preachers, was made.

Two years later this organization was making even more concentrated effort to gather the historical data of Indiana Methodism. A resolution passed by the Conference in 1884 asked each preacher to prepare, as soon as possible, a history of Methodism and the church or churches in his station or circuit. Also biographies of eminent Methodist people who lived within the Conference boundaries were to be written. It was announced that these were to be read before the people. New Year's Day was the deadline for receiving these papers and they were to be forwarded to the Historical Society at Greencastle for preservation. A final plea was made to those who had not complied during the Conference session of 1885. It seems that this effort was a continuation of the effort of the Historical Society to celebrate the Semi-centennial of the Conference observed in 1882.

This Society apparently operated without funds for many years, but the necessity for money arose in 1891 and John Poucher wrote the Conferences asking for a collection to be

taken. The Indiana Conference raised \$10.73 in answer to his request. In 1893 the Historical Society made a plea to the members of the Conference for local church histories to be written and sent to the depository. Rev. Alexander Martin was president of the Society at this time and a small four page brief was printed as a circular to be distributed to Conference members to inform them of the work of the Society and to extend a further invitation to them to contribute to the collection of historical data.

By the turn of the century many of the older members of this Historical Society had passed to their reward and it is not certain just how long the organization remained active. The new century brought the possibility of another historical celebration—the centennial of the founding of Methodism in Indiana. At this time the attention of the Conference was drawn to the preservation of the property of the first Methodist Church built in Indiana. This was the long-neglected Old Bethel Methodist Episcopal Church in Clark County. The story of this pioneer church is related elsewhere in this history. In 1902 a committee was appointed by the Conference to consider purchasing the property (specifically the log church) and removing it to the Deputy Camp Ground. This action stirred the interest of the Conference and the following year Trustees were appointed for the Bethel Meeting House and for the Robertson Graveyard. Rev. J. M. Baxter, Rev. J. E. Murr, J. A. H. Owen and Elizabeth Stanger were made trustees. The Secretary of the Conference was instructed to publish a brief history of the church as well as to print a cut of the church in the Conference Minutes. This was done in 1903. In 1904 the committee reported to the Conference that the log church was rebuilt upon the original site in Robertson's Graveyard and that August 28 had been set as "Reopening Day" for Old Bethel. The total cost of this restoration was \$257.77 but the committee failed to raise the final \$29.56 this year. At the dedicatory service, the large gathering voted to hold an annual meeting during the month of August, specifically in 1907, at which time a jubilee celebration was contemplated.

In 1905 Rev. W. D. Parr, Assistant Secretary of the Board of Church Extension, addressed the Conference and said that he knew of a cane which had been presented by former Governor Wright to Bishop Ames. He said that it was in the possession of the Baltimore Conference and suggested that

the Indiana Conference buy this cane and give it to the Indiana Historical Society. The Conference members collected \$20.02 to carry out this suggestion.

At the Conference session in September, 1907, Rev. J. E. Murr spoke briefly of the 100th Anniversary of Indiana Methodism. He related interesting incidents of past years and showed the Conference the records of the Silver Creek Quarterly Conference held in Clark County in 1808. He also presented the Conference with a gavel made from one of the original logs of the Bethel Meeting House built near Charlestown in 1807. This gavel had a very elaborate construction. Rev. Murr described it thus: "Two white inlaid pieces in the mallet portion of the gavel represented the Constitutional Elm tree in Corydon, and a pear tree which stood on the parsonage lot at Charlestown, bearing fruit in its season from 1840 to 1900. The handle portion of the residence of Johnathan Jennings, the first Governor of the State, who lived and died at Charlestown. The two pieces of cedar on either side of the handle were cut from a tree which stood in front of the Lincoln log cabin in Spencer County, Indiana. The wrinkled square piece in the handle is a bit of bark from a rafter in the Harrison House in Vincennes, and the small, dark piece in the handle is a plug or wooden pin which held a clapboard on the roof of the first courthouse erected in Clark's Grant. Other inlaid pieces represent things of purely local interest." These years mark the beginning of many years of historical research on the beginnings of Methodism by Rev. Murr. His work has resulted in shedding great light on the Bethel Meeting House history, and it is to his sole credit that this building remains intact today as a monument to pioneer Methodism.

In 1911 Rev. J. M. Larmore presented for examination of the Conference the record book of the trustees of the New Chapel Meeting House with the first entry dating January 29, 1811. This record, along with miscellaneous documents concerning the New Chapel Church and the original records of the Silver Creek Quarterly Conference for 1808, have today (1956) been placed for preservation in the Archives of Indiana Methodism at DePauw University. They have also been copied by microfilm process by the Indiana State Library, and copies of them remain in deposit there.

In 1914 it was brought to the attention of the Conference that Indiana was to observe its centennial as a state in 1916,

and that Indiana Methodism should have a part in this observance. Extensive plans were made consisting of the appointment of a general committee of management comprised of sixteen laymen and ministers from the Indiana Conference, working with similar groups from the other Conferences. Bishop W. F. McDowell, Bishop William F. Anderson and Bishop David H. Moore were to have memberships-at-large on this committee. In addition, committees on publicity, finance and history were to be set up. The executive committee consisted of Rev. Joshua Stansfield, chairman, Rev. W. B. Farmer, secretary, and Rev. C. E. Bacon and Rev. B. F. Adams. It was decided to celebrate the state centennial in the Methodist Churches on the Sabbath nearest the time fixed by the State for the observance. Special observances were to be held at Moores Hill College, DePauw University and other designated places. Professor Warren W. Sweet, of DePauw University, proposed the publication of a history of Indiana Methodism from its pioneer days to 1844, and this proposal was approved and he was delegated to the task and the Conference pledged itself to push the sale of the book. A committee in each District of the Indiana Conference was named to execute and superintend a program.

The District Committees were:

Bloomington District—Frank Lenig, R. R. Bryan,
B. D. Beck.

Evansville District—C. C. Edwards, A. M. Couchman,
L. T. Freeland.

Moores Hill District—J. E. Murr, J. W. Turner, H. H.
Allen.

Seymour District—J. H. Carnes, E. I. LaRue, C. N.
Wilson.

Connersville District—W. M. Whitsitt, C. S. Black,
J. F. O'Haver.

Indianapolis District—Albert Hurlstone, J. W. Duncan,
A. B. Storms.

New Albany District—John Poucher, H. C. Clippinger,
O. E. Haley.

Vincennes District—C. E. Bacon, W. S. Rader, R. H.
Toole.

Joshua Stansfield, Chairman; W. B. Farmer, Secretary.

The State Centennial was observed on December 11, 1916. Ceremonies were held in Indianapolis and at Corydon and pageants were held in many communities. It is safe to assume the Methodists had a large part in these and carried out their plans regarding the Centennial observance in their churches.

In 1916 the Conference was told that the year 1917 was the 400th anniversary of Martin Luther's nailing his ninety-five theses to the door of the church at Wittenberg. It was suggested that all the preachers familiarize themselves with his life and his statement of the principles for which Protestantism stands.

On September 17, 1917, the Conference was addressed by Rev. John Poucher, then within a year of his death. His address was called "The Composite Circuit-Rider." This lecture was so enthusiastically received that the Conference ordered it published in the Minutes. In 1920 on motion of E. R. Zaring, the Conference referred to the State Council the matter of conserving all historical documents of the Church. It was suggested that the Methodist Church cooperate with the Indiana State Library with the end in view of securing space in the library as a depository. However, there is no record of this having been done.

During these years Rev. J. E. Murr, being stationed in southern Indiana in various pastorates, had become increasingly interested in the fate of the Bethel Meeting House. In spite of the attention rendered it in 1904 the shrine had been neglected and unnoticed for some time. This was due to the fact that the graveyard location was removed from the public roads and as a result rarely visited. This did not seem right to Rev. Murr and he suggested to the Conference in 1923 that they consider placing it at the Indianapolis Area Headquarters which was being planned. He asked that the Trustees of the Bethel Meeting House be authorized to confer with authorities concerning this possibility. The committee to consider this matter was composed of Revs. S. J. Cross, J. G. Moore, R. A. Ulrey, R. E. Coleman, and M. A. Farr. That same year (1824) a committee of C. R. Stout, S. J. Cross and J. G. Moore was appointed to gather material of historical value.

It is apparent that the committee considering relocating the Bethel Meeting House did not find favorable reception

of their plan to bring it to an Area Headquarters in Indianapolis; for in 1925 the Conference was told that the decision had been made to remove it to Charlestown, and that this had been done. The Conference which was meeting in Jeffersonville this year convened for one afternoon to visit the old log church in its new location where a program of dedication for the reconstructed church was held. This ceremony also commemorated the 100th anniversary of the meeting of the Illinois Conference at Charlestown in 1825. As the removal of the church from the Robertson Graveyard left this burying ground without supervision, a separate Board of Trustees was appointed to care for it. The relatively new Indiana State Council in 1927 authorized Bishop Leete and a committee representing the three conferences to place a bronze tablet on the walls of the Bethel Meeting House and markers in other locations of historical significance to Methodists in the state.

It was appropriate for Rev. Murr to propose to the Conference that a Methodist Historical Society at this time be organized and established. This organization was proposed as a Commission, which in Methodist government has authority to act; whereas committees are but merely investigating and reporting bodies. His suggestion was approved by the Conference and the following year (1928) the Commission requested that its work be carried by the District Superintendents to the Quarterly Conferences and before the Methodist congregations asking for help in locating historical matter.

Bishop McDowell, presiding Bishop, announced to the Conference in 1929 that he had been given a gavel made from the timbers taken from the building raised by Peter Cartwright in Illinois. At this time the Conference was looking forward to the celebration of its Centennial in 1932, and Rev. J. E. Murr, was named Conference Historian to work with the Historical Commission in preparing material for the centennial celebration. The next year the building in Charlestown in which the Illinois Conference met in 1825 was placed on sale by its owners and the prospect of losing this building so disturbed the Conference that a committee was appointed to look into the matter of saving it from complete destruction. As far as can be learned nothing came of this effort.

In 1931 Rev. J. M. Walker moved that the Conference locate and decorate the graves of the original members of the Conference of 1832. He also suggested that Rev. J. E. Murr

deliver an historical address at the Conference session of 1932. The Conference concurred in both suggestions. The Historical Commission was authorized to print material appropriate to the Centennial, and relics and historical matter pertinent to the event were placed in the church vaults of the Meridian Street Methodist Episcopal Church in Indianapolis. These materials remained here until the early part of 1956 when they were removed by Bishop Leete to the Archives of Southern Methodist University at Dallas, Texas.

In addition to the above mentioned means of observing the Centennial of the Conference, the major event was a historical pageant given in the Third Street Park in Bloomington. This was held on September 18, 1931. The pageant reenacted the first meeting of the Indiana Conference as it had been conducted in New Albany one hundred years before. The 1932 Conference session had been held one week before at Vincennes and upon this occasion a paper was read by Rev. Murr on the "Centennial of Organized Methodism in Indiana." The Conference Minutes printed this paper and pictures of the members of the 1832 Conference along with the picture of Bishop Soule who presided at the first session.

Although it is not certain that the Historical Commission was highly active after the Centennial celebration, it is certain that Rev. Murr continued his efforts to honor the Methodists of the past. In 1935 he addressed a gathering of some 200 people, members of the Conference and their friends, at the grave of David Elkins, situated six miles from Bedford. A stone was uncovered with the following inscription: "Dedicated September 1 by the Indiana Conference of the Methodist Episcopal Church to the memory of David Elkins." Rev. David Elkins had preached the funeral sermon of Nancy Hanks Lincoln, many years past.

In 1938, when it was evident that the three branches of Methodism were about to be united into one Church, it was proposed to celebrate this occasion by a program in Madison. It was set for October 16, 1939, and was to be the official celebration of the Indiana Conference. It was felt that Madison would be an appropriate site, being located on the boundary between the Methodist Episcopal Church and Methodist Episcopal Church, South. No report of this event is found in the Minutes of the Indiana Conference, possibly because the

event took place about a month after the 1939 session and about eleven months before the 1940 session.

In 1942 interest was shown in collecting historical materials and relics; for a motion of Rev. O. W. Fifer was passed by the Conference to appoint a commission of three men to co-operate with similar appointees from the other Conferences to arrange an "Indiana Methodist Exhibit of Historical Relics" to be located in such a place as the joint commission might determine. However, the advent of World War II apparently prevented this plan from being carried out, for all mention of work of the Historical Commission disappears from the Conference Minutes until 1951. Actually the Historical Commission of the Indiana Conference received annual appointments without interruption from 1927 on through the years. The gaps in the history of its work are occasioned by failure of individual enterprise and interest in the work.

In 1950 Rev. Sumner L. Martin, at the time District Superintendent of the Indianapolis District, was named to the Historical Commission and in the following year given the title on the Commission as "Convenor." Dr. Martin brought to the Commission a great deal of personal energy, interest and ability and in the following five years a more permanent method of preserving and gathering the historical data of the Conference was devised and activities started. In 1952 the Historical Commission became the Historical Society in the records. Rev. Carl Allinger, a member of the Society, was assigned the task of locating and listing all of the burial places of all Methodist ministers within the bounds of the Conference. This yielded a list of 550 names and locations. The Conference Historical Society subscribed to memberships in The National Historical Society of the Methodist Church and also the Indiana Historical Society in order to benefit by affiliation with these sister organizations. A movement was started to remove the Bethel Meeting House, which had been so carefully placed in a shrine at Charlestown, to the campus of DePauw University. The former site had been difficult to maintain and relatively unvisited. On the DePauw campus it was proposed that the building could be a shrine of Indiana Methodism and could house the archival materials of the Methodists. This latter idea was abandoned, as better depository facilities were offered by the University.

The University established a Department of Archives in

1951. This was done largely through the far-sightedness of President Humbert and the zeal, inspiration and initiative of Dr. Worth M. Tippy, who then became the Archivist. Dr. A. W. Crandall, of the Department of History, was appointed Assistant Archivist. The University set aside two small rooms in the basement of the Administration Building for use as an Archives. Recognizing the value of the original records of the Conference, the Historical Society had photostatic copies made. In the meantime the efforts to remove the Bethel Meeting House had been delayed by the necessity of establishing and transferring title to the property. In 1953 title to Old Bethel was transferred to the Trustees of DePauw University. The Commission in that year recommended that a roll of churches showing their dates of origin and historical footnotes be published annually in the Minutes. Another plea for help from the ministers of the Conference in locating historical data was made by Dr. Tippy.

The year 1954 brought great activity to the Historical Society. The other two Indiana Conferences were asked to share the support of the Archives, and the work of the Indiana Conference Historical Society was coordinated with similar organizations of the other Indiana Conferences. Up until this time DePauw had assumed the major financial burden of supporting this program. Old Bethel was moved to the DePauw University campus and plans were made for its restoration. The Historical Society proposed to the Conference that bronze plaques be placed at Moores Hill College, Wesley Chapel in New Albany, Centerville Methodist Church, the residence of Bishop Robert Roberts in Lawrenceport and at Brookville College site. At this time Dr. Martin began to consider the publication of a history of the Indiana Conference. This was partly prompted by the publication of the history of the Northwest Conference in the preceding year, and partly by the fact that a history of the conference was long overdue in the writing.

1955 saw a great deal of profitable activity in the Archives at DePauw and by the Historical Society. Old Bethel Church was completely restored on a plot immediately north of the Gobin Methodist Church in Greencastle. Every means of scientific treatment was employed in preserving the wood of this log church and careful restoration has insured the continuation of the life of this building for another one hundred years. As the building was rather small in size for museum

purposes it was decided to make it a chapel for use of those wishing such accommodations. In this way it has a practical use and yet remains a shrine to Indiana Methodism. The credit for its restoration largely rests upon the never-ceasing efforts of Dr. Tippy, Director of Archives.

At this time the archives were removed from the Administration Building of the College to much larger quarters in the basement of the old college building—East College. At the time of this writing it appears that the accumulation of historical materials will soon demand even larger and better housing.

The Conference was told in 1955 by the Historical Society that on October 17, 1956, an adjourned session of the Conference would be held at Wesley Chapel in New Albany, the purpose being to commemorate the 125 years of the life of the Indiana Conference. On this occasion the History of the Indiana Conference was to be officially presented. The entire Conference year of 1956-1957 was set aside as the 125th Anniversary Year. In all of these decisions and actions of the Historical Society the Conference concurred. Beginning the school year 1955-1956 DePauw University employed Miss Eleanore Cammack as Archivist to assist Dr. Tippy. Miss Cammack brought to this department a great deal of archival and library skill, having but recently resigned after 25 years of library service at Purdue University.

The present-day work of the Historical Society and the Methodist Archives at DePauw have given to the historical work of the Indiana Conference a degree of permanence that it has never had before.

Present officers of the Indiana Conference Historical Society are: Dr. Sumner L. Martin, President; Rev. L. K. Thompson, Vice-President; Rev. Robert R. Rowland, Secretary; Rev. M. B. McClure, Assistant Secretary; and the Treasurer is the Conference Treasurer.

The Board of Directors (1956-1957) include Sumner L. Martin, Indianapolis; E. L. Hutchens, Bloomington; C. R. Killion, Bicknell; L. K. Thompson, Scottsburg; E. A. Dawson, Morgantown; M. B. McClure, Batesville; R. R. Rowland, Evansville; J. W. Keith, Bloomington; E. M. Hedden, Sandborn; R. O. McRae, Brookville; W. S. Bailey, Evansville; Heber P. Walker,

Indianapolis; Hubert Rohrer, North Vernon; R. G. Skidmore, North Vernon; R. H. Miller, Evansville; M. R. Kerr, Indianapolis.

Organizations of Methodist Women

It is most unfortunate that the complete story of the work of women in the Methodist Church can never be told. Except for the annual report of their giving of money, relatively little information concerning their work is revealed in the Annual Minutes of the Conference. Rather faithful yearly reports are found for most of the organizations of the church but this is not true of the women's organizations. The work of the women in the Methodist Church was, and is today, mainly a local work. State-wide or conference organization has less significance. This may partly explain why the information concerning their organization is hard to find today. Many of the original records of the various local societies remain among the local church records today, but no one has taken the trouble to gather them together for a detailed study. Many kinds of women's organizations have been formed in the various churches.

In the earlier days these constituted "Sewing Societies" or "Sewing Circles." Ladies' Aid Societies were formed at least as early as the 1850's. The Woman's Foreign Missionary Society was started as a state organization shortly after the Civil War, and the Woman's Home Missionary Society was organized about a decade after that. In 1921 the Wesleyan Service Guilds were started, and following the unification of the three branches of Methodism in 1939, the women's organizations were combined in the Woman's Society of Christian Service.

The Ladies' Aid Societies were organized in large numbers in the Methodist Churches of the Indiana Conference. However, at no time in their history was a state-wide organization effected. The women cooked, sewed, held bazaars, and did innumerable things to raise money which they contributed to help in building, furnishing and repairing churches and parsonages. Their contributions also were used to pay pastors' salaries and aid the needy. How they operated is most easily understood from reading an excerpt taken from the history of the Ladies' Aid Society of the Wall Street Methodist Church in Jeffersonville, compiled in 1925 by Mr. Homer Frank. It says:

"In 1850, 'The Sewing Society' was organized with Mrs. B. C. Pile, mother of Mrs. Nathan Sparks, as President. It was composed of women and girls of the church, who met and sewed, made tatting and fancy work, in the afternoon, remaining to supper at the home in which they met, the men came afterwards, and they then had a jolly social time. The society flourished for several years, and then ceased to function for a short period.

The present society was organized March 16, 1876, at the parsonage, the Rev. W. W. Snyder being pastor. The officers were Mrs. Rachel Myers, President; Mrs. Sallie Guernsey, Vice-president; Mrs. Kate Sample, Secretary, and Mrs. Martha Smith, Treasurer.

In the fall of 1878, Mrs. Peter Myers was elected President, and Mrs. Charles Smith, Treasurer; Mrs. M. N. Hall was made chairman of the Work Committee.

These early meetings were held at the homes of the members, and such articles as bonnets, aprons, table spreads, quilts, etc., were made, for which there was a ready sale. No dues were collected until 1880, when it was suggested that the small sum of ten cents a month be taxed each member.

The charter members of the re-organized 'Ladies' Sewing Society' were: Mrs. Peter Myers, Mrs. Charles Smith, Mrs. M. N. Hall, Mrs. Clark, Mrs. Mary Jacobs, Mrs. E. B. Jacobs, Mrs. Susan Crooker, Mrs. B. C. Watts, Mrs. Phillip Davidson, Mrs. Henry Conway, Mrs. A. L. Frank, Dr. Sallie Jackson, Mrs. Emily Bass, Mrs. Kittie Glossbrenner, Mrs. E. E. Morris, Mrs. J. F. Osborner, Mrs. Thomas Stewart. Just two of these charter members are living, Mrs. E. B. Jacobs and Mrs. Mary Jacobs. At one time, early after their organizations, these faithful Christian workers gave a 'Fair' which lasted a week, when snow was knee-deep on the ground; they made several hundred dollars, which helped with the work of the church.

In 1903, the name of the society was changed to 'The Ladies' Aid Society' of Wall Street M. E. Church. The object of the Society from its organization in 1850 has always been to aid the church financially, to promote the spiritual prosperity of the church, to encourage a spirit of fraternity among our members and to engage in such acts of philanthropy as have been brought before us.

The following ladies have served as Presidents: Mrs. B. C. Pile, Mrs. Emily Bass, Mrs. Peter Myers, Mrs. Julia Twoomey, Mrs. R. C. Glossbrenner, Mrs. Charles E. Asbury, Miss Alice Morris, Mrs. Alfred Thias, Mrs. William Morris, and Mrs. Charles H. Rose, who has served for the past eight years.

This society has always aided the pastor by visiting the sick and shut-ins. The Flower Mission of this society has distributed hundreds of bunches of flowers to the sick and afflicted, and also cared for the poor in our church, furnishing coal, paying rent and in other ways to relieve suffering. We not only do mission work at home, but for several years we have supported a native preacher in India.

The present membership numbers about one hundred ladies, who are faithful workers, ever ready to give money and time to advance the interests of the church we love so well.

The daughters of several of the founders of our Society are still active workers in our Aid.

The Aid Society has furnished the kitchen in the new Annex of our church, having expended quite a large sum of money. It is the hope of the ladies that with the new equipment they will be able to do far greater things than ever before to advance the interests of our 'Dear Old Wall Street Church.'

This society has done a noble work, and has raised many thousands of dollars for the keeping up and improvements of our church property, and too much credit cannot be given to these noble Christian women for their untiring zeal and steadfast devotion.

Officers for 1925: President, Mrs. Chas. H. Rose; Vice-President, Mrs. Wm. J. Morris; Secretary, Mrs. Hetty Orem; Treasurer, Mrs. Walter Eaken; Corresponding Secretary, Mrs. George Rescher."

In the Fourth Street Church in Evansville, before the Ladies' Aid Society was formed, the organization of women was called the Mite Society. It was customary for the minister's wife to act as president at that time, but lay members were elected to this office in time. In the beginning this group met in homes, sometimes of an evening, giving the husbands a chance to attend, but this custom gave way to regular afternoon meetings. This group of women had such a successful Ladies' Aid Society that it was not until 1907 that the W. F. M. S. was organized in that church.

Evidently some Ladies' Aid Societies were formed for a specific work; for at the Central Avenue Methodist Church in Indianapolis a group formed to secure a sinking fund for the furnishing of a new church building. Later at this same church Ladies' Circles were formed. These Circles sponsored projects for reducing the church debt, aiding flood sufferers, redecorating the sanctuary and buying kitchen equipment and carpets.

In Princeton the women of the Ladies' Aid helped raise money for a new church in 1893 by serving meals at a Methodist Eating House at the County Fair. They served as many as 500 people at a noon meal. The Methodist Church at Deputy, Jefferson County, has always been mission-minded. Mission leaders and workers have appeared in its pulpit on numerous occasions through the years. Miss Rose T. Robertson served for some years as a District Cabinet member in the W. F. M. S. In this church the women's Sunday School classes were organized as the Deborahs in the 1920's and this organization carried on much the same activities as the Missionary Societies and Ladies' Aids of other churches. It was affiliated with W. S. C. S. after 1940. In Shelbyville the Ladies' Aid was organized in 1894. To raise money each woman pledged one dollar. "One lady trimmed hats to earn the sum, and another sold home-made sauerkraut." In many churches the Ladies' Aid Societies and the W. F. M. S. and W. H. M. S. had overlapping existence. Many churches supported only one of the societies.

Woman's Foreign Missionary Society

The National Woman's Foreign Missionary Society was organized by eight women at the old Trinity Church in Boston on March 20, 1869. The interest in mission work abroad held strong appeal to the Methodist women in all parts of the country and less than a year passed before similar societies were started in the Indiana Conference. Most of these new organizations were first informally organized. The missionary zeal of the women of the churches in Indiana was greatly stimulated by their participation in this organization. The women of foreign lands were aided by the Christian ministry of Christian women—first through donations of money, and later through their active participation in the foreign missionary work. The interest in this work was not confined to the women of the churches but also included the education of children and young people in evangelism. The youngest children were formed into the Little Light Bearers. These groups were first organized nationally in 1891 and soon after in some of the Indiana churches. The King's Heralds included the next older age group and was started nationally in 1902. The Standard Bearers were the high school age girls. Later a group of young women between the adult women and the high school age was organized in some churches.

In some Indiana communities the Methodist Church people had started missionary work long before 1870. In 1839 the Shelbyville Circuit was organized into a missionary society and contributions were taken for this great enterprise of the Church. A statement in one of the early record books said, "While the church was struggling to grow strong at home it looked after the destitute in regions beyond." The work of this organization in all the Methodist Churches of the Indiana Conference was always ably assisted by the ministers who were devoutly interested in the foreign field. Many sermons were preached on the mission theme, and visitors from the foreign countries were always welcome in the pulpits to tell of their work as missionaries or Christian leaders.

Conflicting reports exist concerning the first W. F. M. S. auxiliary organized in Indiana. A report of work of the Society published in the Annual Minutes for 1899 says that the first society in Indiana was organized in Jeffersonville in September of 1869. The original records of the Wesley Meth-

odist Episcopal Church in New Albany show that it was started in February of 1871. Another history says that Mrs. Jennie Fowler Willing organized the Brookville Society September 2, 1870, and this fact is verified in the history of the Brookville Methodist Church. The W. F. M. S. of Roberts Park Church in Indianapolis was started on September 12, 1870. It is apparent that the women of the various churches were quick to organize the W. F. M. S. in their churches soon after its founding in the East in 1869. However, the men of the Conference were slow to give recognition to these organizations. In 1870 the Conference gave hearty approval to the objects and organizations of the W. F. M. S. and resolved to give a place to their reports in the Conference Minutes when auxiliaries were established. They were told in 1871 that over \$22,000 had been raised by the W. F. M. S. during 1870 and that over 21,000 copies of the *Heathen Woman's Friend* magazine had been put into Methodist homes. In 1873, the Conference acknowledged that the General Conference had accepted the W. F. M. S. and pledged itself to present its interests to the people and to make an effort to organize auxiliaries. Again, they stated their resolve to publish in the Minutes the receipts of the Society. Although the reports were not complete they were started in this year.

Through the next twenty-five years only periodic reports of the work of this organization appear in the Conference Minutes. In 1899 the report to the Conference told of 182 societies in the Indiana Conference with a membership of 4,286; there were, however, 626 churches in the Conference. The report said eight young ladies had gone from Indiana as foreign missionaries. The Conference society had also cared for 31 famine orphans, provided 36 scholarships, and supported 18 "Bible women" and five day schools. In 1900 they reported three additional missionaries had gone to foreign fields. The work of this organization was plainly growing in the Indiana Conference but much remained to be done. In 1901 nine new societies had been formed and 126 new members added. Miss Lilly D. Greene of Budaon, India, made a six weeks itinerary of the districts and presented the work in many unorganized communities. In May of 1901 Miss Ella Shaw of Nanking, China, spent the month among the women of the Moores Hill District. In this year the Conference supported through the W.F.M.S. 32 famine orphans, 19 "Bible women," three day schools; it gave 34 scholarships, ten missionaries and one assistant missionary. The work of the

W.F.M.S. in Connersville First Church was given special commendation. They had secured the largest number of new members, 55 in all. In addition they had organized a Sunshine Mission Band of 60 members, and a Little Light Bearers Band of 107 members. The Central Avenue Church in Indianapolis in this year supported the largest amount of special work—a school in Foochow, China, four scholarships in India, a famine orphan in Bombay and two “Bible women” in West China. By 1912 the W.F.M.S. in the Indiana Conference had 11,088 members and by 1917 this figure had increased to 13,016. At this time there were 6,500 auxiliary members, 1,850 Standard Bearers, 2,011 King’s Heralds and 2,655 Little Light Bearers. The auxiliaries were supporting ten missionaries, and the young people supported five. In this year of World War I the Society of the Indiana Conference was supporting 50 “Bible women,” 19 day schools, two day school teachers, 20 hospital beds, nine nurses, and 115 scholarships, as well as giving partial support for the Muzaffarpur Mission in India. Two young women missionaries went to foreign fields from the Conference this year. The children of the Indianapolis District supported a native physician in Manila, Philippine Islands, and were planning next to support a missionary.

The names of women who were the leaders of the state organization from year to year are not complete. When the state organization was formed in 1870 it is said that Mrs. Charlotte Neal was president. The lengthy report printed in the 1899 minutes was written in Connersville, and signed by Miss Margaret I. Dickson, the Conference Secretary. Total receipts for the year 1898-1899 amounted to \$10,192. An example of the reports of an individual society can be seen in that of the W.F.M.S. of the Wesley M. E. Church in New Albany. Their record book covers the years from 1871 to 1895. The financial report for the last year includes figures for the quarter of the year ending in March 1895. This shows:

“Number of members	33
Number of subscribers to H.W.F.	7
Meetings during quarter	4
Mite boxes	17

Signed—Sue F. Hooper, Cor. Secy.”

Not all of the Societies had uninterrupted existence. In Brookville the Society formed in 1870 met intermittently until 1875 before a permanent organization was effected. Then came a period of raising money for a new church during which the women did not meet but devoted their time to the more immediate cause. However, in 1885 the Society met and reorganized and began regular meetings. At first it was a Foreign and Home Missionary Society and continued thus until 1897 when it was found to be an unconstitutional arrangement, and two societies were then formed.

In 1939 the corresponding secretary of the W.F.M.S. of the Indiana Conference was Mrs. Hattie Asbury of Indianapolis, who had held that position for a long span of years. At one time Mrs. Anna B. Adams was treasurer of the organization for thirty-three consecutive years. At the time of unification Mrs. E. J. Dils was treasurer. The duties of the corresponding secretary of this organization were those of a chairman or president.

Woman's Home Missionary Society

The National Woman's Home Missionary Society was organized at Trinity Church in Cincinnati, Ohio, on June 8, 1880. Mrs. Rutherford B. Hayes, the wife of the President of the United States, became the first president. These societies were formed to aid the women in the South and West, the Mormon women, and missionaries throughout the country. It has been pointed out that a Female Domestic Missionary Society existed in Madison as early as 1828—the purpose apparently being to minister to the needy. Pastors were very early appointed as missionaries to the undeveloped regions of Indiana. Fort Wayne Mission, Logansport Mission and South Bend Mission existed before the Indiana Conference was formed in 1832, and missions were located in Michigan Territory at St. Joseph, Allegan, and Kalamazoo as a part of Indiana Conference before 1839. These are only a few of the missions in the Indiana Conference at these different times.

In 1843 Indiana Conference included Pleasant View Mission in Indianapolis District, Lawrenceburg German Mission in Rising Sun District, Evansville German Mission in Evansville District, Brown Mission in Bedford District, Little Walnut Mission in Greencastle District, Alamo Mission in the Crawfordsville District, Rensselaer Mission in Lafayette District, Upper

Wabash Mission in Logansport District, and St. Joseph Mission in Fort Wayne District. As these settlements grew they became circuits or stations. These were the outposts of those days and likely the least desirable of the appointments that a preacher might draw.

In later years missions were started in the more populous communities in the parts of town unable to support a church. In 1856 missions were found at Bloomington; Pleasant Valley, Indianapolis District; Wicliffe Mission in Cannelton District; Francis Mission in Evansville District; Bloomfield Mission in Vincennes District; and Quincy Mission in Greencastle District. In 1912 an Italian Mission was established in Indianapolis. Many Methodist ministers in the larger communities were active in starting mission churches in the less wealthy parts of their communities and today many of the larger churches of Evansville and Indianapolis owe their existence to these beginnings. A Domestic Missionary Society of the Conference was early established, and as late as 1896 reported to the Conference the nature of their mission interests and work. They said, "The presiding elders are confronted with the demand of weak places which really require the best and most effective service, yet with no ability to pay for it. . . . Also there is very much unoccupied territory within the bounds of this Conference. There are regions of from 10 to 14 square miles which are without a Methodist Episcopal Church, and not well occupied by any other church. There is a place embracing six school districts, where they have dirt floors in their houses and other things corresponding, where they have neither a church nor a Sunday School. . . ."

In addition to this kind of mission work, which was confined to the male members of the Indiana Conference, other local organizations like the one in Madison must have existed in the Conference before the Civil War.

The first Woman's Home Missionary Society in the Indiana Conference is said to have been organized in the Greensburg M. E. Church in 1881. The names of Mrs. Kate Tinsley and Mrs. A. V. P. Adams were connected with the organization in its early days. Following this date similar organizations were started in other churches of the Conference, but the development of these societies was much slower than that of the sister organization started a decade before. In 1881 the Indiana Conference commended the "contemplated organization of the

Woman's Home Missionary Society." Two years later a committee of the Conference reported that they had met with Mrs. Dr. Rust, the General Corresponding Secretary of the Society, and they resolved to encourage the organization of societies in the Conference and authorized the Presiding Elders to act by appointing state and district secretaries in the churches in their districts. No further information concerning the development of this organization is given in the Conference Minutes until 1900, when for a period of three years extensive reports of its activity were published. A statement in the 1901 report establishes 1883 as the beginning of the Indiana Conference W.H.M.S. In 1900 the report speaks of the great need of the "unchurched masses of our great cities, the millions of poor whites and helpless blacks in the South, the remnant of once numerous tribes of Indians in the West, the blinded adherents of Mormonism, the degraded and vicious Chinese and Alaskans, the superstitious Porto Ricans . . ." whose calls for help lay in the sphere of their labors.

One phase of the W.H.M.S. work in Indiana at this time was the Deaconess work in Indianapolis. There were four deaconesses, including a Superintendent of the Deaconess Home, a trained nurse, a visiting and a field deaconess. The total contribution to this work for that year was \$4,240. Mrs. William T. Brown of Indianapolis was president and Mrs. A. V. P. Adams, corresponding secretary. In 1901 a lengthy report said the history of the W.H.M.S. of the Indiana Conference dated back eighteen years. A report of the number of societies in this year shows:

"Adult Societies	35
Young People's Societies	15
	<hr/>
Total Societies	50
Adult membership	1,173
Young people membership	367
	<hr/>
Total Membership	1,540
Copies of <i>Home Missions</i> taken	231
Copies of children's paper taken	93
	<hr/>
Total Copies	324

A breakdown of these statistics by districts is then given:

	Societies	Members
Evansville District	2	45
Connersville District	7	239
Bloomington District	2	45
Vincennes District	2	40
Moores Hill District	5	130
Seymour District	4	65
Indianapolis District	13	552"

Tribute was paid this year to Mrs. D. L. Williams, Mrs. B. S. Potter, Mrs. May Comiskey Bliss, Miss Josephine Corbin, and Miss Bertha Fowler, faithful workers in the Conference, district and camp meetings.

The work of the deaconesses included services at the City Hospital, and the conducting of a Sunday school under a tent. At this time one of the deaconesses married and the members of the Home and Local Board helped by preparing the Deaconess House for the event, and by serving a luncheon for the bride and groom. They said, "This event will disprove the statement often made that deaconesses never marry."

In 1902 the report told of the work of the National Organizer, Mrs. M. E. Roberts, in the southern part of the state. It may have been because of her efforts that for the first time organizations were now formed in the New Albany District, where five societies were started. In 1902 there were 52 adult and 28 young people's societies, making a total of 80 societies—an increase over the previous year of 30. The membership increase was 897, making a total membership of 2,437. To the work of these societies \$3,867.42 had been contributed.

This year the Deaconess Home in Indianapolis was moved from Vermont Street to North Senate Avenue in the 1700 block. Mrs. W. F. Hadley was Conference Treasurer this year, serving with Mrs. Adams, the Conference Secretary. Detailed reports of the Society cease at this time in the Conference Minutes and it is not until 1913 that statistics are again shown. In this year the Society had raised \$13,463 for its work. In 1914, a new Deaconess Home had been purchased in Indianapolis for \$10,000, and eight women were living there. A gain in membership raised their members to 1,598, and an increase of \$4,000 in contributions was noted. The Society had at this

time four departments—Auxiliaries, Queen Esther Circles, Home Guards and Mother's Jewel Bands. In 1917 the total membership was 7,440 women, \$15,000 had been raised that year and a service for soldiers started by placing two Travelers' Aid Deaconesses in the Union Station in Indianapolis. This year there were 195 W.H.M.S. in the Indiana Conference.

In 1924 the W.H.M.S. built a cottage at Bishop Roberts Park and in cooperation with the W.F.M.S. began an annual series of summer school of missions. This was the first use made of this campground by a group other than youth.

Among those serving as presidents of the Indiana Conference Woman's Home Missionary Society in more recent years are Mrs. Ennes, Mrs. E. L. Hutchens, and Mrs. L. T. Freeland. Mrs. Stella Farr has also been an active worker, although not listed among the presidents. The information concerning this Society up to 1939 is comprised of the statistics of their annual contributions. In 1921 a need for an organization for the gainfully employed business women who could not attend the regular meetings of the W.F.M.S. and the W.H.M.S. led to the formation of the Wesleyan Service Guilds. By 1939 six Guilds had been formed. There are today 65 Guilds with 1,659 members who contribute annually over \$7,000 to support their own projects in both Home and Foreign fields. In 1940 Miss Grace Vickery was the W.S.C.S. representative in the Guild work, and in 1955 Miss Genevieve Goldsmith, assisted by Mrs. P. R. Pelz, headed the work.

Woman's Society of Christian Service

The Woman's Foreign Missionary Society and the Woman's Home Missionary Society were combined in 1940 through the organization of the Woman's Society of Christian Service. In the spring of 1940, Mrs. Hattie Asbury, Mrs. L. T. Freeland and Mrs. Frank Ellis were selected representatives of the Indiana Conference to attend the Provisional Jurisdictional of the Woman's Division of Christian Service at Chicago, in June of that year. In September of 1940 the W.S.C.S. was organized in many local churches throughout the Conference, and on October 11, 1940, almost 1,200 women met at Roberts Park Methodist Church in Indianapolis and organized the Indiana Conference Woman's Society of Christian Service. In this meeting, the voting delegates represented 238 newly organized W.S.C.S., with a total charter membership of 13,288. Mrs. O. W. Fifer was elected the first Conference president; Mrs.

Clell Bettner, vice-president; Mrs. John T. Breece, recording secretary; Mrs. Frank Ellis, corresponding secretary (this title was changed to Secretary of Promotion in 1943); Mrs. John Dollens, treasurer. Other secretarial officers include: Mrs. G. A. Smith, Missionary Education; Mrs. D. H. Richards, Christian Social Relations and Local Church Activities; Miss Grace Vickery, Wesleyan Service Guild; Miss Mary E. Smith, Student Work; Mrs. Eunice McCormick, Young Women's and Girls' Work; Mrs. Bertha LeMar, Children's Work; Mrs. William Gelvin, Literature and Publications; and Mrs. H. P. Humphreys, Supplies. Members elected to the first Jurisdictional Society meeting in Oak Park, Illinois, the first of December, were Mrs. Fifer, Mrs. Bettner, Mrs. Ellis, Mrs. J. N. Greene, Mrs. Freeland, and Mrs. Skidmore.

The work of the W.S.C.S. now combines the activities of the earlier societies. A cottage in Roberts Park is owned by the W.S.C.S. In 1945 and each succeeding year a School of Missions has been conducted at Bishop Roberts Park which draws an average of 200 women. At the same time, a school for children from the ages of four to twelve is conducted so that young mothers can attend the adult school. In 1948 the mission church at Glenburn was presented to the Indiana Conference. The rest homes were sold for \$3,000 and this money was designated for use in building the Conference Home for the Aged at Franklin. At this time the Indiana Conference W.S.C.S. has five deaconesses, and it supports ten missionaries in the foreign fields. There are three missionaries in retired status.

The W.S.C.S. is organized in all seven Districts of the Conference and each year in the early spring an annual Conference is held on the campus of Indiana University with an average attendance of seven to eight hundred women. The growth of the societies has been remarkable. In 1941 there were 378, and in 1956 there are 498 societies. The membership has likewise expanded from 18,658 in 1941 to 27,972 in 1956. Money pledged in 1941 totalled \$55,024 and in 1956, \$123,500. In Indianapolis today the W.S.C.S. supports two homes, Esther Hall and Deaconess Home, for young girls coming to the city to work or attend school. In these homes the girls can live at a moderate cost and in a healthy, safe environment. The W.S.C.S. also recruits workers for full-time Christian Service through offering financial aid to girls who need help in financing their schooling. This year seven girls are receiving Indiana Conference Scholarships for this purpose.

The officers of the Indiana Conference Woman's Society for Christian Service in 1955-56 were:

Mrs. C. A. Stilwell	President
Mrs. Lex Robbins	Vice-president
Mrs. Richard C. Raines	Honorary Vice-president
Mrs. Harry L. Miller	Recording Secretary
Mrs. Richard A. Temple	Treasurer

Secretaries include:

Mrs. Theodore B. Kroggel	Promotion
Mrs. Frank Ellis	Missionary Education and Service
Mrs. H. E. Waltz	Christian Social Relations and Local Church Activities
Miss Genevieve Goldsmith	Wesleyan Service Guild
Mrs. P. R. Pelz	Wesleyan Service Guild Coordinator
Mrs. Don Baker	Student Work
Mrs. Everett Wright	Youth Work
Mrs. Kenneth Dayton	Children's Work
Mrs. Charles W. Duncan	Literature and Publications
Mrs. J. W. Cox	Supply Work
Mrs. Austin McCall	Status of Women
Mrs. Raymond Johnson	Spiritual Life
Mrs. Walter Gingery	Missionary Personnel

Organizations of Methodist Men

Methodist laymen have probably played a more active part in the government of their church than laymen of some of the other Protestant denominations. Lay representation has been an issue in the Methodist Church from its origin and as early as 1830 it became the issue which caused a segment of the Methodists to withdraw from the parent church. The new church was called the Methodist Protestant Church. It was not until 109 years later that lay representation was established in the Methodist Episcopal Church such that a reunion of the bodies was effected.

The members of the Indiana Conference have always favored lay representation in the church government. In 1864 concurrence in the policy of lay representation by the General Conferences was given by the Indiana Conference, and further action was suggested to bring it about. The willingness of the Conferences to take this favorable viewpoint was based on their conviction that it was the general desire of the people in the Church. Two years later it was recommended that the delegates of the Indiana Conference to the General Conference

of 1868 propose that the larger conference order another vote on the subject. The delegates returning from that conference reported in 1868 that the plan of lay representation had been approved by them pending the approval of the people of the church, and that an election on this matter was necessary. The Presiding Elders were asked to arrange this in the various districts. In 1869 it was reported that the people had voted two to one for lay representation. The Annual Conference then likewise approved lay representation by a vote of 60 for and 33 against. This was practically the same percentage of approval as given by the laymen of the Conference.

In 1871 an Electoral Conference of laymen met for the first time to elect delegates to the General Conference of 1872. At this Conference a committee on permanent organization was appointed, which nominated the Hon. R. W. Thompson as chairman and F. M. Thayer and Hughes East as secretaries. Following the voting, the delegates were declared to be R. W. Thompson and W. C. DePauw, with Asa Iglehart as first alternate and Col. J. T. Smith as second alternate. After paying their respects as an Electoral Conference to the Annual Conference, then in session, it adjourned. Every four years this Electoral Conference of the laymen of the Methodist Churches in Indiana met in the year immediately preceding the sessions of the General Conferences. This continued until about 1907. In general these Electoral Conferences confined themselves to the election of their delegates to the General Conferences, but in 1875 they passed resolutions taking stands on the issues of boundary changes of the Conference, the enlargement of the districts, the election of Presiding Elders, et cetera. In 1891 the question of equal representation of laymen and ministers as delegates to the General Conference arose. The Indiana Conference expressed its approval of equal representation. It also voted 63 to 39 in favor of the eligibility of women as lay delegates to the Electoral and General Conferences of the Methodist Episcopal Church. These viewpoints were upheld by the members of the Indiana Electoral Conference of Laymen in 1892. The General Conference, however, only passed the proposal to give women eligibility. The first woman delegate from the Indiana Conference to a General Conference was Ella Rankin, who attended the session of 1896, held in Cleveland.

The story of the gradual development of lay representation as told up to this point does not concern solely the Indiana Conference, but it shows the growth of the idea, and gives back-

ground to the actions which followed, through which the men of Methodism were drawn into closer relationship with the Church. It must be remembered that the women of the Church had been organized in missionary societies since the 1870's and 1880's.

The first interest in organizing the men of the churches was shown in 1907 when the Annual Conference approved the Brotherhood Movement. In 1908 it further sanctioned this work and urged that wherever it was possible in the Conference chapters of the Brotherhood of Men be started. They also suggested that all existing men's clubs be changed to the Methodist Brotherhood. Apparently a Conference organization was effected as W. S. Rader was recommended as Conference President, and F. O. Beck as Conference Secretary, and the reporting committee recommended the appointment of a District Organizer in each of the districts by the Superintendents. There is no way to determine just how widely these clubs were organized in the churches of the Conference but it is evident that this movement led to the formation of laymen's association two years later.

The Laymen's Association of the Indiana Conference was organized September 23, 1910. The president was Charles F. Coffin of Indianapolis; the secretary was Jonathan B. Young of Evansville; the treasurer, L. E. VanAusdal of Washington; the Executive Committee made up of one representative from each of the districts was composed of: F. T. Singleton of Martinsville in the Bloomington District; J. E. Watson of Rushville in the Connersville District; J. B. Young of Evansville in the Evansville District; C. F. Coffin of Indianapolis in the Indianapolis District; J. A. Bigney of Moores Hill in the Moores Hill District; J. W. McKinster of Corydon in the New Albany District; D. B. Cooper of Columbus in the Seymour District; and L. E. VanAusdal of Washington in the Vincennes District.

In 1913 the Lay Electoral Conference met. They were addressed by Vice-President Charles W. Fairbanks. In addition to electing delegates for the General Conference they took a stand on several major issues of the times. The treaty signed at this time by our President with representatives of Great Britain and France agreeing to settle all disputes between our country and theirs in a court of international arbitration met with the approval of the Conference laymen. Indiana's Congressmen in Washington were sent copies of these resolutions of approval. However, a letter of protest was sent to President

Taft opposing James W. Wilson, the Secretary of Agriculture, acting as honorary president of the International Congress of Brewers in a pending meeting in Chicago. The Annual Conference took the same stand and action.

It would seem that the organization of the Laymen's Association in 1910 was not overly successful; for in 1916 the Association met in Franklin and the chairman took some time to speak of the need of a permanent organization in the Conference. Mr. Fred Hoke of the Capitol Avenue Church in Indianapolis was chairman. Part of the difficulty seems to have been in the inability of the men's groups to determine purposes and plans of activities. To assist them with this latter problem Mr. Graham, the National Secretary of the National Laymen's Association, spoke to the gathering. He suggested a three-fold program—the sponsoring of traveling evangelists about the state—the problem of assisting in the financing of the churches—and the arrangement of interesting programs for meetings. At this meeting a constitution was adopted. The constitution stated the object of the Association was "to mutually interest the laymen throughout the bounds of the Indiana Conference . . . in all the general affairs of the Church, and especially in every local (church) interest . . . whereby the Church may be stirred up to a great efficiency and usefulness." This constitution provided for a vice-president from each of the districts and the following people were appointed: D. A. Kochonnoor of Brownstown in the Seymour District; G. K. Gwartney of Corydon in the New Albany District; U. E. Tindall of Shelbyville in the Connersville District; J. B. Stevens of Spencer in the Bloomington District; A. E. Stark of Aurora in the Moores Hill District; A. O. Fulderson of Washington in the Vincennes District; and M. W. Steele of Princeton in the Evansville District. Fred Hoke of Indianapolis was the president of the Association.

No Laymen's Association meeting was held in 1918 due to World War I. Meeting in Indianapolis on September 28, 1919, Mr. Henry Munson, the president, pointed out that only 56 delegates had attended the organization meeting at Franklin in 1916, and only 66 had been present in 1917 at Princeton. His plea this year was to have a representative from every pastoral charge at the Conference at Vincennes in 1920.

Two issues came to the attention of the Electoral Conference in 1919—the problem of raising preachers' salaries which they favored, and a moral issue which they explained in this

way, "Whereas, certain elements in our church membership desire a change in our discipline which will sanction the introduction into our churches of such amusements and recreations as the dance hall, the pool room; and, Whereas, such digressions are productive of only worldly mindedness instead of spirituality; therefor," . . . They instructed their delegates to the General Conference to oppose any such changes in the Discipline.

The Laymen's Association by 1920 had grown so that the meetings were of considerable size and consequence. In that year six different people addressed the assemblage on various topics. However, the main address was that of James E. Watson, United States Senator from Indiana, who spoke on "Our Whole Duty to Our Ministers." The activities of the Association could not have been extensive, as the treasurer reported "no funds" existed, although he had spent about \$20 during the year in sundry ways.

In 1920 the General Conference established an Indiana Area Organization to better promote the undertakings of Methodism. In the organization meeting a constitution for the Area Organization was drawn up and approved. In turn the Laymen's Association and the Annual Conference approved the document. At this time Henry Munson of Bloomington was the president of the Laymen's Association. It met in 1921 and pledged support of the 18th Amendment to the United States Constitution, and endorsed the action of President Harding in calling a conference on disarmament. In this year's report mention is made of Minute Men, who appear to have been men organized for the purpose of soliciting money and boosting the general church program.

In 1923 Mr. E. T. Laughlin of Odon became president. At this session a debate was held between Mr. Edward McGinnes of Evansville and Rev. John H. Doddridge on the subject of admitting laymen to Conference sessions. It is not reported who won the debate but it was not for over a decade that this privilege was given to laymen. Mr. Laughlin was succeeded the next year as president by Mr. Theophilus J. Moll of Indianapolis, a noted lawyer.

At the 1925 meeting of the Lay Conference two questions were considered: first, the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South; and second, that of laymen sitting in the Annual Conferences with the ministers. Both questions were approved by a large majority of the members present. Neither proposal was put into

effect for more than a decade later. Mr. F. T. Singleton of Martinsville was president in this year and the following year Mr. Henry Munson took the position again. However, the attendance of laymen at these meetings was dwindling, for in 1927 the Association pledged themselves to encouraging better attendance from their churches the next year. They also pledged to influence the ministers to preach against crime in sermons on the value of education of youth as a preventive. For many years this group merely met, upon occasion elected delegates to the General Conferences, conducted brief meetings and then adjourned. This is shown by the fact that in 1932 a committee was appointed to receive suggestions from lay members of ways they thought laymen could help the Church in the Conference.

In 1933 Mr. F. T. Singleton, who had served as president of this group before, once more assumed those duties and gave renewed life to the Association. This was fortunate, as the Indiana Conference was then in the middle of depression days and had many problems the solutions to which could only be found through lay assistance and cooperation. Pastors' salaries had seriously decreased and benevolence quotas were not being met. The first step in strengthening the organization had to do with a request to the General Conference to amend the Discipline so that lay delegates be elected for terms of three or four years each, with staggered terms so that all of them would not end their period of service at the same time. In addition they requested that the delegates be elected nine months prior to the Annual Conference in order for them to attend all the lay meetings during the previous year. This would prevent delegates attending a General Conference without experience in lay meetings and knowledge in advance of the problems and issues to be brought up. Further resolutions concerned efforts of laymen to influence the Legislature to pass a better liquor control law, and pledges from church members to discourage attendance of immoral or questionable motion picture shows.

To motivate greater interest and activity in the Indiana Laymen's Association, Mr. Singleton renewed his efforts to organize this on a district basis. The following year a detailed plan was introduced to effect this. Apparently the consent of the General Conference had been gained on at least one issue, for in 1936 district chairmen were listed with staggered terms of office. This was a busy year for the Laymen's Association. An extensive list of resolutions was passed. Most of these

concerned the laymen's stand on the social problems of the times. The Plan of Union of the Methodist Episcopal and Methodist Episcopal, South Churches passed by the 1936 General Conference was voted upon and approved by the Association with only three dissenting votes. It was also resolved that the funds allocated to the Annual Conference of ministers for entertainment (board and lodging) be divided with the lay representatives in the future years. A final resolution resolved that "there be a more earnest effort on the part of the ministers and laymen to—READ THE WORD—BELIEVE THE WORD—PREACH THE WORD—and LIVE THE WORD."

Mr. T. Morton McDonald of Princeton was elected president for 1937. The resolutions adopted in 1937 were much the same as in the previous year. However, it was pointed out that in some districts lay delegates had not yet been elected, and the District Superintendents were asked to see that this be done. In 1938 the Lay Conference was occupied with electing delegates to the coming Uniting Conference. T. Morton McDonald, Russell M. Kibler and Mrs. Hattie Asbury were elected delegates with John A. Rowe, Ray D. Everson and Hamet Hinkle designated as alternates.

In this year's Conference, Mr. John T. Breece, a member of Trinity Church, New Albany, presented a plan of church finance. It was called the Unified Budget Plan and was received with such enthusiasm and proved such a successful idea that the laymen requested time for him to present the plan to the United Session of the Conference. The Annual Conference then adopted a resolution approving the "budget plan" for the churches in the Indiana Conference. Today, it is being used by many churches.

In 1939 the Uniting Conference in which three branches of Methodism were joined together brought about a new lay organization. The new arrangement called for an election, each year, of a Conference Lay Leader. T. Morton McDonald, of Princeton, became the first Lay Leader of the Indiana Conference. He held this position until 1943. Succeeding Conference Lay Leaders and the years they have served are as follows: Glenn W. Thompson, 1943-1945; Geoffrey Carmichael, 1945-1947; Eddie J. Fricke, 1947-1951; John A. Hoadley, 1951-1955; and Ernest H. Jones of Evansville, the present Lay Leader.

The Lay Conference elected a Board of Lay Activities and Lay Leaders in each of the seven districts in 1940. This first Board was composed of: Mr. McDonald, the Conference Lay Leader; and District Lay Leaders, Ben H. Sanders of Bloomington District, Glenn W. Thompson of Columbus District, Pacific Hendricks of Evansville District, Parker Jordan of Indianapolis District, William W. Schwaninger of New Albany District, George N. Wiltse of Rushville District, and Russel M. Kibler of Vincennes District. The ministerial representatives on this Board were the seven District Superintendents. In 1941, for the first time in the history of the Conference the names of the lay members of the Conference were printed in the Annual Minutes. The reorganization of the lay work of the Church resulted in greatly increasing its effectiveness. Laymen's Sunday in 1941 was reported as 100 per cent observed by the churches with enthusiastic lay participation. Compassion Day brought greatly increased contributions toward World Service giving. The laymen claimed credit for part of this. Every district reported increased lay activity. Goals for the work of the following year were: 1. A round-up of boys 12 to 18 in the Sunday School and Church; 2. a round-up of at least 20 per cent of the inactive men of the church; 3. increased giving to the World Service program; and 4. increase of pastors' salaries and encouragement of the Unified Budget Plan. In 1942 the nature of the lay work of the Conference remained much the same and by this time the effect on lay activities of World War II was being felt, in the exodus of men from the various communities, and by the shifting populations of some of the Indiana communities.

In 1944, under the leadership of Glenn W. Thompson of Columbus, a stress was placed upon the organization of Methodist Men, and every church was encouraged and urged to set up this group. Ten laymen in each district were called together to be educated and sold on the idea. It was suggested that these groups enlist only the enthusiastic men in the hope of having small active organizations rather than large inactive ones. A Methodist Men's Handbook, which recommended, committees on programs, membership, social and recreational activities, a boy's committee, and one on Fellowship was distributed to leaders. A suggested program of activities which outlined programs for each month of the year, was furnished each group. Monthly meetings were considered as essential. The major goal of the Methodist Men was the enlistment of

inactive church members. A member was to be considered "reactivated" when he had attended three services of the Church, Sunday School or a meeting of the Methodist Men. A periodic check-up on the work of these groups was to be made by the Conference Board of Lay Activities. The result of this planning and organization was revealed in the report to the Conference in 1945. The Methodist Men's groups reported by districts showed the following count:

"Columbus District	15 groups
Evansville District	12 groups
Indianapolis District	10 groups
New Albany District	10 groups
Rushville District	10 groups
Vincennes District	7 groups
<hr/>	
Total	69 groups"

It was predicted that 89 more groups would be added in the following year. But the organizing was the least of the accomplishments, for the work of the men has resulted in meeting in full the financial obligations of the Crusade for Christ. This Crusade was a money-raising program of the Preachers' Aid Society. Church debts had been paid off in great numbers of churches; Sunday school attendance had been increased and a program of house to house visitation to increase the church-consciousness of the people had met with success. For the following year five goals were outlined to include: The Sunday School, Stewardship, Evangelism, Finances, and the Youth of the Church. In 1946 a scholarship fund was started to provide tuition and maintenance in college for students aspiring to the ministry. This money was to be raised by subscription and voluntary contribution. From this fund the Bishop Roberts and the Andrew J. Bigney Scholarships were created for this purpose.

The emphasis in lay work in 1947 was on stewardship training and education. Stress was given to the Crusade for Christ. Increase in pastors' salaries was given attention. By 1948 the recommended minimum salary was fixed at \$2,000. In 1949 the Board of Lay Activities presented a plan of group insurance, providing for ministers and their dependents, life and hospital protection. Efforts to establish group insurance had

been started as early as 1931, but the Annual Conference of 1937 had agreed with the viewpoint of an investigating committee that group insurance was impractical. It was not until 1949 that it was passed by the Conference, and then only in face of strong opposition. The plan accepted in 1949 remains in force today.

In 1950 the Lay Board gave attention to the providing of funds in helping to carry out the work of Methodist Men in the various districts. District Lay Leaders were to be given \$150 per year for the work. Other matters considered concerned the method of appointing pastors and the method of apportioning pastors' salaries. The recommendation concerning money provided Districts Lay Leaders was apparently not accepted, for it was again suggested by the laymen in 1951.

In this year an innovation took place in the lay work. Under the leadership of Dr. Edwin R. Garrison, Area Administrative Assistant, and with the cooperation of the Conference Lay Leaders of the Area, the first Institute for Methodist Men was held on the DePauw University campus. Dr. Harry Denman, the Honorable Walter H. Judd, and Bishop A. Frank Smith were the speakers. This Institute brought together Methodist men from all of the Indiana Conferences and proved so interesting that plans were made to make it an annual affair. The Institution for Methodist Men was held from August 31, to September 2, in 1956. Headline speakers were Bishop Raines and Brooks Hays, the Congressional Representative from Arkansas. This Institute was organized into eight workshops on various problems of the church and matters of interest to Methodist laymen. The topic included, Stewardship, Bible, Youth Work, Methodist Men, Rural Church, Missions, Inter-church Cooperation, and The Laymen at work in the Church.

In 1952 a committee was appointed by the Annual Conference, at the suggestion of the Board of Lay Activities, to study a plan of more equitable basis of conference assessments. Serving on this committee was John A. Hoadley, S. R. Walsman, Mrs. Frank Ellis, R. E. Green, A. L. Boren and Russell Kibler. Two years later this committee proposed a formula which called for the apportionments to be made on a basis of 50 per cent on pastors' salaries and 50 per cent on membership. This proposal was adopted and is in use today. In 1953, further efforts were made to organize Methodist Men groups, and backing was promised the Indiana Conference Building Program. This program was designed to raise money for a Home for the

Aged for the Conference. The next year was a busy one for Methodist Men. The Board of Lay Activities held four meetings, in which plans for future meetings were completed. The Indiana Area Laymen's Institute was held for the fourth year; a Retreat was held at Rivervale and the Annual Conference attended. Most districts had meetings and sub-district rallies. All of these meetings emphasized the responsibility of the layman for knowing and backing the program of his Church, and recognizing that laymen and clergy were partners in seeking solutions to problems and attaining goals. A major resolution adopted this year concerned the inauguration of a Stewardship of Possession Program. This program was designed to educate laymen to their responsibilities of stewardship.

In 1955 it was reported that Stewardship of Possession programs were conducted in all seven districts. Twenty-one new Methodist Men's Clubs were organized during the year, bringing the total to 127 in the Indiana Conference. A goal of 146 was sought. Many men attended the Rivervale meeting and all districts were represented at the Area Institute at DePauw, which had a registration of over 500 persons. In July a National Methodist Men's Institute was held at Purdue University and the Indiana Conference was represented by 100 men. Recommendations of the Board of Lay Activities for 1956 included shortening the length of the Annual Conference by one day's time, an increase of expense allowance for attendance of ministers at professional meetings an increase of pastors' salaries to a minimum level of \$2,600 per year, and that moving expenses of ministers be paid out of a Conference fund. In addition, they recommended that the many unofficial Methodist Men's Clubs, Men's Classes, Brotherhoods of Men and other similar groups in churches be asked to be chartered in the same way as the Methodist Men.

The testimony rendered by the account of the activities of Methodist Men during the last decade plainly reveals a growing pattern of lay participation in church work. Nothing more positively insures the success of the Methodist Church in the future than this increased lay activity. The following is a list of the officers of the Board of Lay Activities in 1956, and the members of the District Boards; Officers: Chairman, Ernest H. Jones, Evansville; Vice-chairman, Albert W. Koehler, New Albany; and Secretary, Edward C. Susat, Evansville. Members of District Boards:

Bloomington District:	Dr. W. T. Jones, District Superintendent. Mark Emerson, Mooresville, District Lay Leader.
Associates:	Harold Eaton, Martinsville. J. C. Hammond, Gosport. C. F. Henderson, Bloomfield. Lowell Whaley, Bloomington.
Columbus District:	Dr. Lee S. Jarrett, District Superintendent. Glenn Dougherty, Aurora, District Lay Leader.
Associates:	Orphie Bridges, Columbus. Uyda Hartley, Hanover. Clayton Hayes, Lawrenceburg. W. T. Kile, Batesville. Murray Reed, North Vernon, Indiana.
Evansville District:	Dr. Dallas L. Browning, District Superintendent. Dr. Melvin W. Hyde, Evansville, District Lay Leader.
Associates:	Walter S. Bailey, Evansville. Stanley Bednatzczyk, Chrisney. Ray Christopher, Huntingburg. Lowell Dunigan, Owensville. Elvin Humphreys, Boonville. Kermit Roehm, Tell City. Edward C. Susat, Evansville. Wallace Williams, Fort Branch.
Indianapolis District:	Dr. C. T. Alexander, District Superintendent. Robert Stroup, Indianapolis, District Lay Leader.
Associates:	Dale T. Diefenderfer, Indianapolis 24. Paul Hand, Whiteland. Charles E. Orme, Indianapolis 27. Elmon Williams, Indianapolis. Hollis H. Wise, Indianapolis 20.
New Albany District	Dr. Floyd L. Cook, District Superintendent. Albert W. Koehler, New Albany, District Lay Leader.
Associates:	Ross Atkinson, Paoli. Norman Dreyer, Sellersburg. Ivan Emily, Crandall. George Orr, Salem. Albert Roggenkamp, Milltown. Jess Stocksdale, New Albany. Merle Weir, Scottsburg.
Rushville District:	Dr. Harry O. Kisner, District Superintendent. Kenneth Sever, Waldron, District Lay Leader.
Associates:	Milton Brice, Liberty. Harry Hooker, Flatrock. Delmer L. Hull, Westport. Lewis Lawson, Rushville. Harry Paulin, Oxford, O. William Whipple, Shelbyville.
Vincennes District:	Dr. A. M. Brown, District Superintendent. Alfred Friesenhengst, Shoals, District Lay Leader.
Associates:	Oscar Osterhage, Vincennes. Frank Parsons, Dugger. Kenneth Walton, Loogootee.

Organizations of Methodist Youth

Work with young people has always offered a large field of Christian endeavor for the Methodist Church. The first movement toward a uniform organization for the young people of this church was made in 1872 in the East. At the General Conference of that year a memorial was presented asking formal recognition for the "Lyceum." This organization provided only for the intellectual development of young people but in time gave place to the Oxford League, which combined the intellectual with the religious and social development in its aims. The oldest youth group was the Young People's Methodist Alliance organized in Illinois in 1883, and next to that in age the Oxford League, which received the endorsement of the General Conference of 1884. In 1887 the Young People's Union originated in the Detroit Conference, and soon after that the Methodist Episcopal Alliance was formed in the North Ohio Conference. Representatives of the above-mentioned five organizations met at Cleveland, Ohio in May 1889, and after a conference of several days formed an Epworth League from the memberships of the various groups. The colors of the Alliance group, a white ribbon with a scarlet thread running through it, were adopted as the colors for the Epworth League. The Maltese cross was adopted. On this was written the motto of the Epworth League, "Look up, Lift up."

There is evidence in the histories of the local churches of Indiana that some of these early youth organization had chapters in some of the Indiana Methodist churches. The 1888 Annual Conference recommended Oxford Leagues to the ministers as worthy of encouragement. This Conference also recommended that the youth in the Indiana churches be organized into circles for "mental and spiritual improvement and work," and that they be taught the history of Methodism. So important was this work that they also proposed to organize district alliances or leagues to work in connection with District Conferences in order to provide a state-wide organization that would promote the youth work.

Concrete plans were made to effect an organization at this time and officers of the "Indiana Conference Young People's Organization" were nominated. They consisted of Rev. H. J. Talbott, President; C. E. Asbury, Vice-president; W. F. Sheridan, Corresponding Secretary, and H. C. Clippinger, Treasurer and Recording Secretary. It was hoped by the formation of

youth groups that directing, not repressing the energies of youth would lead to "an intelligent, aggressive and holy Methodism" in the next generation. It appears that the recommendations of this committee in 1888 did not anticipate the birth and rapid growth of the Epworth Leagues that almost immediately followed.

In 1889 the Committee resolved "to urge every pastor to establish an Epworth League on his charge," and this resolution was adopted by the Conference. The inauguration of the Epworth League was spoken of as a consolidation of the young people's societies, and the tone of the report would indicate that some Leagues had been formed within the Indiana Conference in that year. The next year Epworth Leagues were formed in every district and the preachers were advised to change over any existing youth groups to Epworth League organizations. A Convention for the Seventh District was announced at Frankfort on October 27-29, and two delegates from each district were sought to attend. Within the Annual Conference the transition to the new organization was effected by merely changing the name of the committee on Young People's Work to that of Epworth League. The officers of this Conference organization in 1890 were H. J. Talbott, President; M. S. Woods, Vice-president; E. R. Vest, Corresponding Secretary; H. C. Clippinger, Treasurer and Recording Secretary, and W. R. Halstead, Conference Director.

In July of 1891 a State Epworth League Convention was held in Bloomington for two days. An outcome of this meeting was a request made of the General Conference to appoint a Board of Control for the Epworth Leagues which would be separate and independent of the Sunday School Union and Tract Society, and to this the Conference agreed. The next year the first International Convention of the League was to be held in Cleveland, Ohio, in May, 1893, and the Conference urged the preachers and Presiding Elders to see that Indiana was well represented. Rev. L. F. Dimmitt of the Conference, a member of the "State Bureau" had arranged a lecture course which was recommended as a reading course. The *Epworth Herald* had put in its appearance by this time and was highly recommended for every home.

The astounding growth of the Epworth Leagues in the Indiana Conference is plainly seen by reference to the graph showing the membership figures. The peak enrollment in

Epworth Leagues came in 1896 when over 17,000 were members. There were, however, only 13,630 members listed as active in the 342 chapters. The following table shows the breakdown of chapters and membership of the Senior Leagues by the different districts in the Indiana Conference in this year:

Districts	Chapters	Members
Bloomington -----	34	1,653
Connersville -----	46	2,289
East Indianapolis -----	36	1,647
Evansville -----	47	2,688
Jeffersonville -----	37	1,609
Moores Hill -----	37	1,905
New Albany -----	37	2,111
Vincennes -----	40	1,783
West Indianapolis -----	28	1,563
 Totals -----	342	17,248

The Epworth League work in the Conference never again came close to enrolling the youth that it did in 1896. The picture of membership except for the two post-war periods of 1920-1925 and 1945-1950, is one of constant decline. This decline is partly explained by the ever increasing attractions for youth on Sunday nights—the automobile soon added its influence to draw the youth in other directions than the Church—and movies which were followed by radio and television entertainment made a difficult combination with which to compete. The quiet life of the 1890's did not last many years beyond the turn of the century.

In 1897 the report to the Conference emphasized a study of the New Testament by youth. A Bible Class in every League chapter was advised and the following courses were recommended reading: Harman's *Outline Studies of the Life of Christ*, with Stevens' and Bruton's *Harmony*; or Hurlbut's *Studies in the Four Gospels*. Salmon's *Studies in the Life of Paul*, Loomis's *Studies in the Book of Acts*, and White's *Studies in John's Gospel*. To strengthen the League program in each church it was advised to start Junior Leagues and where it was practicable a company of "Epworth Guards." Moores Hill College and DePauw University were schools of higher education to be recommended to the youth.

Records of the many local chapters of Epworth Leagues are rare, but that of the East Park Epworth League in the church of that name in Indianapolis gives an interesting account of its beginnings, which are likely typical. This League was said to have been organized shortly after the Church was formed in 1893. The first president, Mr. George W. Pearcy, served until an election was held at which Mr. Ward Wilt was chosen the first official president. In about a year's time a charter was sought from the central office of the Epworth League and this was granted January 22, 1894. It was signed by Bishop Fitzgerald, President of the Epworth League, and Dr. Schell, the General Secretary. The charter numbered 11,542, indicating the number of chapters in existence at that time. The writer of this League's history writes: "All leagues perhaps have their 'ups and downs' and for a year or so after the granting of the charter, this league seems to have had a great many 'downs.' "

In 1895 the League was reorganized and new officers re-elected after the former organization was declared dissolved. Business meetings were then started on Tuesday evenings and membership dues fixed at ten cents a month. The membership of this group doubled very shortly. Subsequent presidents were D. H. Cline, Rev. E. L. Wimmer, Arthur Meng, Charles Coleman, Elizabeth Meng, Rev. T. K. Willis and then in 1898 Charles W. Vinson. In 1900 the office was held by Miss Amy McGovern, who served until she left the city, and she was followed by Miss Lou A. Robertson. Mr. John P. Corson was president during 1903. Up until this time the offices had been held by older people; it was then resolved to place younger members in these offices, and this was done. In appraising the work of this League the author of the League's history says:

"In the last five years there has perhaps not been more than five Sunday evenings in which a devotional meeting has not been held. . . . These meetings have not as a rule been characterized by fervent spirituality, but they have been such as to fix the thoughts of the young people upon the highest ideals of the Christian life and undoubtedly been influential in so shaping the lives of many of our members that they more nearly approach the great ideal, Christ. . . . Those who have been leaders in the spiritual activities of the League . . . have also been placed in the Sunday School work and in revival meetings and other departments of the church. . . .

. . . Perhaps the most notable work undertaken in this department . . . was the raising of a subscription for the new Methodist Episcopal Hospital . . . the League was pledged to pay forty dollars within two years . . . more than that amount was raised by dollar subscriptions from the members of the League in one year. . . .

. . . In literary work . . . was the giving of a free lecture course in the church during the winter of 1899. . . . For one or two winters a reading course was maintained. During the winter of 1901 a successful Bible study class was taught by Miss Gertrude Gipe. . . . In 1901 quite a number of books were added to our library bringing the total to 130. An excellent series of literary programs on English literature was presented. . . .

. . . The League has always been active along social lines. For many months and years it was the custom to have a social once a month . . . in fact it has taken the lead in all social affairs of the church.

Some attention has also been given to . . . an interest in missions among its members . . . and for more than a year there has been a band of about thirty members paying two cents a week to the cause of missions.

Among the purely financial enterprises undertaken . . . was the painting of the church in the summer of 1899. Since . . . the League has paid for the lighting of the church.

Our Junior League was chartered October 3, 1895. Thoroughness in teaching and training and loyalty to the church and God have been characteristics of the East Park Junior League. . . .

As to the League enrollment. . . . At the reorganization in July, 1895, there were sixteen members. The highest membership . . . in December, 1901 . . . we had fifty-six members. . . ."

The history of this Epworth League extends only through the first decade of its existence but the above record of activities is typical of the work of these organizations in the many Methodist churches about the state at that time.

The ministers of the 1898 Conference were told of a revised plan in the Junior League chapters by which provision was made for work with boys and girls between the ages 13 to 18.

Epworth League work in Indiana was given great impetus in 1899 when the Fourth International Epworth League Convention was held in Indianapolis, July 20-23. This was an extensive, highly organized convention, and all of the public facilities of Indianapolis were pressed into service to accommodate the people from all over the country who came to attend. Prominent youth leaders and workers with youth led discussions on "How to Help Revivals," "Epworth Houses and Work in Cities," "Suggestions for Socials," "The League and Its Members," "The League and the Strangers," and a multitude of other topics. In addition evangelistic meetings were held daily, and a sunrise "Love Feast" was held one morning on Monument Place. A band concert was held at the State Fairgrounds one evening and preceding this concert the same day a Pentathlon Exhibition was given by the Indiana Young Men's Christian Association athletic teams. Principal events were the hundred yard dash, one mile run, pole vaulting, high jumping, hammer throwing and "Three Bicycle Races" a one and two mile race for the state championship and a five mile handicap for the state championship.

Special attention was given at this Convention to congregational singing; at every session standard hymns were sung. A souvenir program and song book was published, containing the hymns used on these occasions. Indiana was reported as having over 200,000 Methodists of whom "nearly one-half are Leaguers." The State Officers at this time were, O. H. Palmer, Indianapolis, President; Miss Mary Dennis, Richmond, First Vice-president; Miss Mary E. Beck, Elkhart, Second Vice-president; Miss Helen Chick, Evansville, Third Vice-president; W. S. Roney, Terre Haute, Fourth Vice-president; Rev. G. S. Henninger, Jeffersonville, Secretary; Marshall Williams, Marion, Treasurer; Fred Metts, Evansville, Commander of Guards, and Miss Helen M. Johnson, South Bend, Junior Superintendent.

Lectures by outstanding speakers addressed the crowds on "Abraham Lincoln," "Last Days of the Confederacy," and "Anglo-American Relations." Daily topics given emphasis were all religious and included "The Intellectual Life," "Methodism, Its Life and Spirit," "Social Righteousness," "Temper-

ance," and "Missions." Practically all of the churches of the capital were used for the services and meetings. State headquarters for delegates from Illinois, Michigan, Iowa, Ohio, and Indiana were established.

In 1909 an Epworth League songbook was introduced. In this year it was reported to the Indiana Conference that insufficient numbers of preachers were attending the League meetings of the youth in the local churches.

The enrollment in League work took a sharp drop during the years of World War I, but in 1918 an innovation was made in the holding of an Epworth League Institute of the Indiana Conference at Bethany Park during the summer months. The first formal session of the Institute, however, followed in July and August of 1919. The General Secretary, Dr. Charles E. Guthrie was Dean of the Faculty and Dr. George M. Smith, President. This Institute was so successful it was agreed to hold another the next year. By 1922 four Institutes had been held with an aggregate attendance of 2,000 young people. This remarkable success caused the leadership of the Conference to feel that a more suitable and permanent meeting place was desirable—one directly under the control of the Conference.

The Conference thereupon adopted a resolution to appoint a committee to investigate this idea and report back the following year. The committee appointed consisted of C. H. Taylor, G. A. Smith, W. E. Fisher, S. L. Martin, J. N. Greene, R. O. Pearson, C. P. Gibbs, and W. B. Farmer. In 1923 it reported on a permanent site for the Conference Epworth League Institutes. This site was a gift of 65 acres of land near Mitchell, Indiana, and it included Bishop Robert R. Roberts' farm. In 1923 the Institute held at Bethany Park enrolled 710 League members. A lengthy description of the work of the Institute was given the Conference in 1924. Four salient features were mentioned: "First, that all of the instructors of the Institute were college graduates; second, that the curriculum include Devotional Topics and Worship, Bible Study, the History of Methodism, Life Service, Sunday School Methods, Epworth League Methods, and Recreational Life, a well rounded course of study; third, the three year course arrangement, 16 credits required for graduation, gives mental base and balance for the church work; and fourth, the objective of the entire enterprise was spiritual, with an intelligent

grasp of what constitutes Christianity in personal life and in the service of the church." The future Institute site was described thus: . . . "on the east fork of the White River, near the Rivervale station of the B. & O. Railroad, and the little town of Lawrenceport, in Lawrence county . . . high ground, part well wooded; open fields, bubbling springs; undulating to the point of beauty; potentially pleasing landscape gardening; the river coursing for a half mile along the one hundred-foot cliff; and with an unobstructed view across the valley to the far distant hills. . . ."

The report announced that applications were being filed for sites upon which people could build cottages. The next year—1925—the Institute was held at the new site, which was called Rivervale, apparently after the name of the railroad stop at that point. A total attendance of 2,000 made this the largest Conference thus far, although of these only 835 were "Leaguers." In the following reports of this Institute two figures are always given, one for the total enrollment, and one to show the full-time registrations. In 1926 the Board of Education of the Conference requested the appointment of a committee to draw up a constitution for the Epworth League Institute work, and to provide for other summer assemblies at Rivervale. The resulting constitution was published in the 1927 Minutes of the Conference.

By 1929 houses to board the youth at Rivervale had been erected by every district in the Conference except one, and the registration for this session was 988. By this time the membership of the two Epworth League age groups had declined drastically, and the Conference was informed of this fact. It was told that of the past ten years only three of them had witnessed membership increases. The explanation, they felt, lay in the increase of membership in the Sunday schools and missionary groups; and "by the evident aversion to the support of any organization in this day, be it social, fraternal or church." At some time after the opening of the Institutes at Rivervale a Commission on League Institute was formed in the Annual Conference. Nine members met yearly to consider how the Conference could help in the youth work. By 1929 the dangers of swimming in the White River became apparent and the Commission urged the construction of a swimming pool as soon as possible. The Institute was financially self-supporting at this time.

The final district cottage was completed in 1930, and use of the Rivervale site was made by the Woman's Home and Foreign Missionary Societies in holding a School of Missions. Epworth League registrations dropped this year to 750, but increased the following year to 955. By 1931 youth were completing the three-year program and 35 graduates completed the work that year. Depression day problems were affecting the management of the Institute, however, and a financial deficit of \$282 was reported, although 20 per cent of the gate receipts were given over to the Trustees. The hospital tent blew down and \$21 of medical supplies were lost, and the refreshment stand did less business than usual.

In 1932 an enrollment of 1,252 was the largest yet, and 50 young people were graduated. This year the District Epworth League presidents were invited to take a greater part in the Institute program. The State Board of Health provided slides and moving pictures on the health of young people for the program, and this year the hospital was placed in a small building instead of a tent. From 1930 through 1933 Rev. J. M. Walker served capably as Dean of the Institute, and was followed by Rev. W. T. Jones who served two years. In 1935 Rev. Frank Greer became the Dean who served another two years.

In 1933 the Central German Conference joined the English Conferences in Indiana, and this brought into the Indiana Conference the camp meeting grounds at Santa Claus. Foreseeing the possible use of this campground for youth work a joint committee was established "to work out a harmonious relationship" between the work at Santa Claus and the work at Rivervale. On the committee Rev. J. N. Green served from the Rivervale Commission and Rev. W. C. Patrick from the Santa Claus Commission.

The attendance at Rivervale this year exceeded that of the previous year in spite of the handicaps caused by the depression. The 1,300 registrations this year were distributed among the districts as follows: Bloomington 315, Indianapolis 258, Vincennes 216, New Albany 161, Evansville 115, Seymour 109, and Rushville 106. For the first time the Institute was governed by an honor system and a Student Council. Supervised work for boys was begun, making it possible for boys to earn their expenses. This program enrolled 17 boys under the leadership of Mr. Uzzie Phillips of Indianapolis.

The next year brought some serious problems to Rivervale. An adequate water system was badly needed, means of keeping down the dust on the walks and streets were needed, a caretaker was needed, and money borrowed to make improvements the past year had to be paid back. About the same needs faced the Institute the next year, but by 1936 the water system was completed. The Dean, Frank Greer, concluded his report this year saying, ". . . (I am) more than ever convinced that investment in building character in the youth of church and nation brings dividends that cannot be measured. . . ."

Although the potential use of the Santa Claus Campgrounds had been considered for two years, nothing had been done, and in 1936 it was announced to the Conference that the Santa Claus Trustees had purchased 37 acres of ground on which a 15 acre lake could be constructed. In 1937 the Rivervale water supply was finished by the construction of a filtration plant providing safe water for the first time. At this time the management of the Epworth League Institute and property was placed under the supervision of a representative Board of Managers. The first chairman was W. T. Jones. Subsequent yearly reports came from the Board of Managers instead of the Dean.

In 1938 the Institute enrollment reached 1,400. A new electrical wiring system was needed and improvements on the tabernacle needed to be made. A swimming pool was still desired and better park roads and beautified grounds were hoped for. At this time the general program of the Institute was reorganized placing the various age groups in separate programs. A Junior High School Institute, a Senior High School Institute and a Post Graduate or Inquiry Institute, each meeting for three weeks time, were started. The Board of Managers were convinced at their first meeting that wider use of the grounds was needed, and to provide this a youth camp for boys and girls, aged 10 to 14 was planned. A camp meeting which had been talked about was cancelled for lack of interest. A Queen Esther Group met in the camp. It was proposed to bring to Rivervale all of the summer institutes and sessions of the various organizations of the Conference—specifically, a United School of Missions to include all mission groups of the Conference.

In 1939 the report on the new Youth Camp was given. Rev. Henry Myers served as Dean of this camp and he had 15 campers from 15 churches.

This year the grounds were fenced with wire and the tabernacle was rewired and relighted. The seats were also adjusted for greater comfort. Two new class shelters were built, and the grounds cleared and roads oiled. Handicrafts were taught and proved a popular offering. The total enrollment was 1,713 with full-time registrants numbering 783. The Queen Esthers' camp enrolled 35 girls. It was reported that the young people were petitioning for a chapel to be built in the Park.

The Epworth League program seems destined to continue on the basis of summer Institute work rather than Sunday evening services. Following the unification of the three great branches of Methodism in 1939 the Epworth League work became the Methodist Youth Fellowship program. A part of this change in the set-up of youth work brought the organization of the Conference Youth Council at Rivervale on July 29, 1940. Rev. Frank Greer was elected President; Paul Black, Vice-president; Harold Hadden, Secretary; Wilson Dalton, Treasurer, and representatives on the Board of Education were Betty Jane Mock and Ralph Jones. Representative on the Jurisdictional Board of Education was Nicholas Klentzweld. At this time the work at Rivervale and the Board of Managers was placed under the supervision of the Conference Board of Education.

In 1940 the scope of the work at Rivervale was considerably broadened. A Youth School of Missions, called by the W. H. M. S. "Queen Esther Camp," was operated under the leadership of Mrs. W. A. Stockdale, of Indianapolis, with 55 full-time registrants. A Youth Camp, under the leadership of Rev. Henry Myers, enrolled 22 campers, a 50 per cent increase over the last year. The Epworth League Institute enrollment —full-time—was 819. This expanded program taxed the dormitory facilities of the camp and a bed shortage caused some campers to sleep on car seats. This year Mr. William A. Hetzel was employed as Park Superintendent. His work so increased that it was reported that he had taken on an assistant "a little daughter, Doris Jeanne was born. . . ."

In 1941 a Graduate Institute was started under the leadership of Lee S. Jarrett, acting as Dean. Only 14 attended the initial session. The Board of Managers paid tribute to John A.

Rowe, of Bedford, whose death took away one of the most loyal supporters of Rivervale. He had given much in time, energy and money to the development of the youth work.

The camp work in 1943 was approached with misgivings—no camps having been held in 1942. Tire shortage and gasoline rationing made it difficult for young people to come to camp. However, the Youth Camp and the Intermediate Camp were held and a High School Institute followed their adjournment. In order to gain further money from the grounds, camp time was leased to the Evangelical and Reformed Church and their young people, and also to the Disciples Church and their youth. The 4-H clubs of Lawrence County used the grounds near the end of the summer.

The reports are signed in 1942 by the Deans of the various Institutes. A. J. Coble was Dean of the High School Division and H. A. Myer of the Junior and Intermediate camps. They reported that in spite of war-time difficulties in transportation a large enrollment filled the camp. During the three war years the camp was self-supporting.

In 1943 the Board of Education devised an extensive plan for supervision of the youth program at Bishop Roberts Park. Apparently a decision had been made to drop the Rivervale name and use the more interesting title. The plan of supervision established: 1. A Board of Managers; 2. The Assembly Commission of the Board of Managers; 3. The Assembly Commission was to supervise the work through an Intermediate Committee and High School Institute, Older Youth Camp, and The Young Adult Camp committees. It also established a manner of electing members to the MYF Council of the Conference.

By 1946 Methodist Youth Fellowship organizations were organized throughout the Conference. A committee on Young People's Work comprised of W. L. Miller, E. E. Aldrich, and J. Fred Murphy reported to the Conference that all ministers should familiarize themselves with the M.Y.F. program. That all ministers should go to Rivervale with their young people and that every church in the Conference should have at least one representative of its youth at the Institute. By 1950 a total of 2,019 youth attended the summer institutes, 1,537 at Rivervale and 482 at Santa Claus.

It would seem that the Commission appointed to work out a connection between Rivervale and Santa Claus in 1933 did not succeed in achieving any plan of cooperation. However, the Santa Claus Camp Ground developed slowly but surely through the years. The construction of a lake in 1936 undoubtedly made it more attractive as a site for youth camp work. During the 1940's no reports are made to the Conference of the work done at Santa Claus except for the brief yearly comments of the District Superintendent. In 1941 Santa Claus had a very fine School of Missions, and had operated a Youth Camp and Leaders' Council for a week each summer for the past five years. The camp was operating at its top capacity in 1941 with 314 full-time registrants. The methods employed in this youth work were described as "student teaching" by which they were developing potential church school teachers.

In 1942 Santa Claus was reported as a district wide program. For two years a two-day Evansville District Missionary Institute had been held, with 300 present in this year. The lake that had been formed by the construction of a \$3,000 dam, covered twelve acres and around it cottages had been built. In this year the people at an eight-day camp meeting had been revitalized by the preaching of some of the strongest evangelists in the country. By 1944 the Youth Camp at Santa Claus enrolled just short of 400 youth. In 1950 a workshop for Youth Leaders was attended by 94 people.

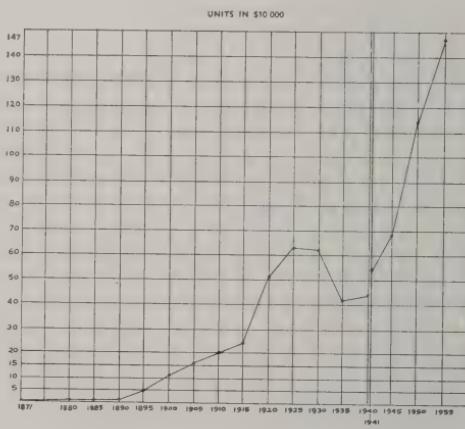
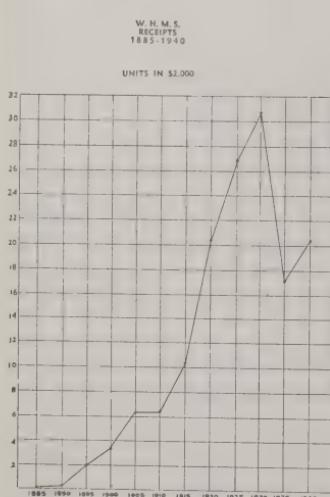
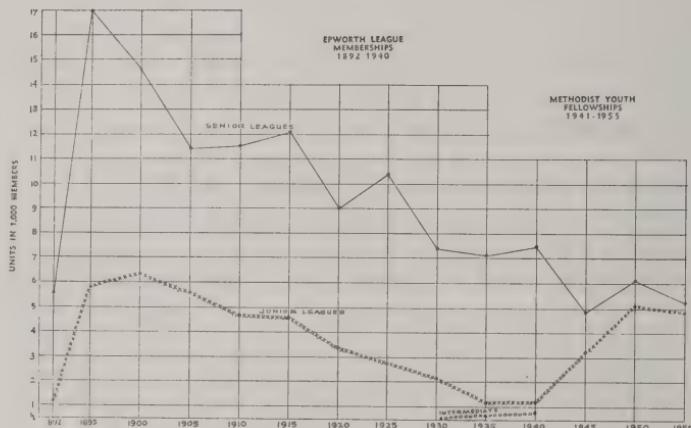
In 1951 it was reported that two new dormitories were built at Santa Claus and for the first time a Junior Camp was held—a week of Junior Camp was followed by a week of a Junior High Camp. A coaching conference for teachers of this latter camp preceded its sessions.

At Rivervale 1,691 youth were enrolled in the Junior High and High School Institutes in 1950, and a coaching conference for the teachers held. In this year 334 adult leaders assisted in the program of the Institutes in various ways. In 1951 new type of study was established in the Junior High Institutes that was better suited to the needs of this age. In this year 389 youth participated in summer programs at Santa Claus and 1,674 at Rivervale. In 1952 the enrollment dropped to 1,488 youth at Rivervale, but increased the following year to 1,556. At Santa Claus in 1954 the Evansville District held two Junior camps and two Intermediate camps.

The course of study at Rivervale was under study from 1951 to 1955, but the report had not been published in the Minutes at the time of this writing. It is interesting to note that the camps of the Indiana Conference at Rivervale and Santa Claus were, in general, holding their attendance of youth. This is a gratifying fact in the light of the competition of the many summer camps throughout the state and nation. It is possible the youth who go to Rivervale and Santa Claus choose these because they wish to attend a church camp which will give them Christian teachings and the fellowship which they find in these camps.

Returning to the story of the development of youth work in the Indiana Conference we find a Methodist Youth Fund started about 1951. The youth organizations contributed to this benevolence fund. About this same time Conference Methodist Youth Fellowship began holding annual conference-wide meetings. The youth work has been focused on general themes. Before 1953 it was the general program of "Youth of the Way"; in 1953 it was the "Guides of the Way." In 1954 the emphasis was upon "Learning to Walk the Way," and in 1955 the theme was "Walking Effectively."

The themes of each of these years involved careful planning and the conscientious carrying out of an intricate program. The Minutes for 1955 tell how this operated: "The Area Pilot Mission, a Christian Witness Mission was held in September. Then in October this work of winning youth, through youth, was carried on through the districts, then sub-districts, and on into the local churches. In 124 churches, 682 visitors made 1,657 calls and won 873 new members for the Methodist Youth Fellowship. Of this number 330 were first decisions." In addition to this recruitment of members for the M. Y. F., a Fall Rally was held in First Church, Martinsville, with Bishop Raines as the speaker. The Youth Council carried on varied activities on all levels of the youth organization. A Spring Convocation, a training conference for officers and adult workers with youth, was directed by the Conference Youth Council. The results of all of this highly organized youth work should be revealed in a few years time. A study of the membership figures for the youth work shows that this effort is none too soon as the decline in the number of young people who are interested in the youth work of the Methodist Church continued for several years.



CHAPTER V

The Institutions of the Indiana Conference

The Methodist Hospitals

The Methodist Hospital is indeed a dream come true. The desire of Methodists to build an institution of healing in which those suffering the distress of disease and injury could be helped has become a reality. There have been few enterprises of the Indiana Conference and Indiana Methodism from which greater feelings of pride have been born. The story of the beginning and development of this hospital is the story of a miracle that has come to pass through the work and faith of many people.

The history of the interest of the Indiana Conference in a hospital begins with the reuniting of the South-East and Indiana Conference in 1895. This brought the services of the Elizabeth Gamble Deaconess Home and Christ's Hospital in Cincinnati, Ohio, to Methodist people in that area of Indiana. Recognizing that the people of the Conference had received and would continue to receive the benefits of this hospital, the Conference in 1894 pledged its support, and promised to encourage contributions to the hospital from the work of the Epworth Leagues. These donations seem to have been in the nature of supplies and foods sent to the hospital. Two physicians, Dr. J. H. Wynn and Dr. C. P. Bacon, the former of Indianapolis and the latter from Evansville, were appointed trustees of The Christ's Hospital. In 1897 the Conference was told that ". . . Christ's Hospital, operated by our Methodist Sisterhood, which reaches out its hand over Ohio, Indiana, and Kentucky receiving patients irrespective of their ability to pay or not to pay . . ." continued to grow in usefulness, and especially in charity. To help carry forward this work of mercy the Conference designated the second Sunday in October as Hospital Day, at which time a collection was to be taken for Christ's Hospital. There is little doubt that the splendid work of this institution gave to some men of the Conference the idea of establishing a similar institution in Indiana. The following year a committee appointed by the Conference consisted of Rev. F. S. Tincher, George H. Murphy and J. Wesley Maxwell who were to consider the feasibility of such an enterprise.

They reported to the Conference in 1899 by recommending Articles of Association, which were adopted. These Articles named the institution the Methodist Episcopal Hospital and Deaconess Home of the State of Indiana, the object of which was "to establish and maintain a hospital or hospitals for the treatment of the sick, wounded, and injured persons, to dispense charity to the poor, and to establish and maintain a Deaconess Home or other kindred institutions." They also recommended support of Christ's Hospital in Cincinnati until an Indiana hospital could be made ready for operation. The committee in mentioning the work of the Cincinnati hospital also gave credit to the work being done by the Jeffersonville Deaconess Hospital and the next year in 1900 accepted the transfer of this Hospital to the Indiana Conference, appointed trustees and authorized Rev. T. J. O'Neal to negotiate the transfer. This apparently was the first hospital under the patronage of the Indiana Conference.

Just at this time another circumstance arose which gave impetus to the establishment of a hospital in Indianapolis. In the summer of 1899, preceding the meeting of the Indiana Conference, the International Convention of the Epworth League of the Methodist Episcopal Church was entertained by the young people of Indianapolis District in Roberts Park, M. E. Church. Money had been raised for this enterprise and when the convention had adjourned and all bills paid the local committee discovered almost \$4,000 remaining as a balance. This committee was composed of Rev. Dr. Charles Lasby, Rev. W. A. Quayle, W. T. Malott, O. H. Palmer and W. C. VanArsdel. At the suggestion of Dr. Lasby, who was then pastor of the Central Avenue Church in Indianapolis the committee voted to give this money as a start of a building fund for the erection of a Methodist Hospital.

The proposal to undertake this enterprise was carried to the Indiana Conference in their annual meeting in Greencastle in 1899 by Rev. Edward B. Rawls, the Presiding Elder of the Indianapolis District. The following story is related concerning his proposal to the Conference: "Dr. Rawls arose in the meeting, read the resolution, and moved its adoption. The Conference was stunned! The Presiding Bishop, Daniel A. Goodsell, urged discussion of the matter. One of the members of the Conference, a man of prestige with a dynamic personality and big voice, spoke out, 'Brethren, we have all we can carry on our Church. Now you have come to put upon it one million

dollars. Great God, men, where are you going to stop? I am opposed to this hospital proposition."

"A young preacher, Rev. George M. Smith, who had never risen to address the Conference before, was immediately on his feet. 'Men,' he said, 'in reply to this brother's question as to where are we going to stop, if I understand our Methodist Episcopal Church, it is not looking for a place to stop. The Church does not dare to stop until it encompasses all the interests of Jesus Christ and our Church can never encompass all His interests and leave out our sick people.' " Reverend Smith was destined to become a superintendent of the Hospital at a later date, and it was his brave outburst which apparently turned the tide of opinion in the Conference in favor of the project.

Following the adoption of the Articles of Association by the Conference, Directors were appointed and the first Board met for organization in the Meridian Street M. E. Church in Indianapolis on October 10, 1899. About a month later Articles of Incorporation were filed and the directors became the first Board of Trustees. They were: Rev. Dr. E. B. Rawls, W. C. VanArsdel, Mrs. H. Schmidlap, Rev. George M. Smith, all of Indianapolis, and Mrs. A. V. P. Adams of Shelbyville, representing the Indiana Conference. From the Northwest Conference were H. N. Ogden of Covington, Dr. Oliver Gard of Frankfort, D. M. Wood of Lebanon, Mrs. W. C. Woods of Terre Haute. From the North Indiana Conference were B. A. Kemp of Elkhart, C. C. Binkley of Richmond, Leslie J. Naftzager of Muncie, Mrs. Emma L. Daniel of Decatur, Mrs. L. H. Bunyan of Richmond. Mr. Naftzager was elected the first President of the Board and G. M. Smith, Secretary.

Early in 1900 the Board purchased property at Illinois and Twenty-ninth Streets for \$7,000. This location was some distance from the business district and after holding the property about a year and a half it was sold at the advice of a number of physicians. Another location was purchased which encompassed an entire city block at Capitol Avenue and Sixteenth Street at a cost of \$20,000. Today the valuation including buildings is near \$6,000,000. This transaction was reported to the Conference in 1902. By this time subscriptions and pledges had brought the Hospital Fund to over \$59,000. The Vincennes District held a District Hospital Day and raised \$2,500, and it was recommended that the people of the other districts do likewise. The Committee of the Conference must

have had some feeling that the future hospital might prove an institution whose services would be beyond the means of the poorer classes, for they urged the Board of Trustees "to keep it close to the needs of the people. . . . We deem it important . . . that ample provision be made to care for the sick and injured from families of unskilled workingmen, who live by a low day wage, so that they may have access to attractive private rooms at prices within their reach, which will allow them to be independent. . . ." This concern for the medical needs of the lower classes of people has marked the attitude of the Conference from that time to the present and history records that the Hospital has provided for the poor thousands upon thousands of dollars of free or relatively inexpensive care.

By 1903 the Hospital Fund had reached a figure of \$93,413, and plans were drawn for a hospital building which was to consist of five pavilions. At the Conference meeting in New Albany in September a telegram was read which announced: "Hospital foundation contract let today. We believe one of the greatest transactions in Indiana Methodism." This statement, made by W. D. Cooper who sent the telegram, was entirely prophetic.

Various means were used to raise the money to build the hospital. As usual, an agent was hired for this purpose. At a salary of \$2,500 Rev. W. R. Halstead was employed as Corresponding Secretary, a position later known as Field Secretary. Upon his resignation a few years later, he was succeeded by Rev. Charles N. Sims, who served in this capacity until his death a few days before the dedication of the first hospital building.

Another feature employed to solicit funds was a memorial room idea. By this method donors of \$1,500 could name a room of one bed for anyone whom he might choose and he could place a name plate on the door. Donors of \$2,000 were privileged to name a room with two beds. The donation of \$2,500 could name a three-bed room and donors of \$6,000, a ward of six beds. At the time of the laying of the cornerstone thirty rooms had been taken, one of which was paid for by the Epworth League of the Indianapolis District. Another money raising feature was the "Long Roll", a list of contributors each of whom gave a dollar or more. To this list members of churches and Sunday schools from all over the

state gave enthusiastically. In the same spirit women of the churches of the state gave bed linens, towels and blankets with which to equip the hospital. Even smaller giving was appreciated, and bricks were offered for sale at "fifteen cents apiece and/or at \$15 a thousand." By the date of the dedication October 25, 1905, about \$105,000 had been pledged, over half of which was paid. The Conference in this year was told that a site had been paid for and the foundations of an Administration Building, 135 by 145 feet in size, had been laid. The report also said that the contract for enclosing the building at a cost of \$43,000 was let and that there was need of immediate collections of the remainder of the pledges and the raising of \$30,000 in the next four months. October 22 was set as Hospital Day for effecting this collection.

The Hospital Building was to be fireproof and "not to need repairs for one hundred years." Rev. Charles N. Sims was secured as General Secretary for the hospital and Rev. A. H. DeLong as his assistant. The cornerstone laying October 25, 1905, was an impressive affair. The main speakers were Charles W. Fairbanks, Vice-president of the United States, a resident of Indianapolis; the Honorable Albert J. Beveridge, the United States Senator from Indiana and Rev. Edwin H. Hughes, President of DePauw University. The cornerstone was laid by the Honorable J. Frank Hanley, Governor of Indiana, assisted by the Reverends C. Earle Bacon, Leslie J. Naftzger, Hiram W. Kellogg and W. P. McKinsey.

The Administration Building was completed by 1906 but not with a finished interior. It had a frontage of 143 feet and a depth of 45 feet. A large wing extended to the west from the middle, 87 feet in length and 45 feet in width. It was three stories in height with a high basement, and was constructed with partition walls of brick and tile and a roof of steel. The Conference was told that the Hospital might be open for patients by the summer of 1907, and this was apparently accomplished for the following year the committee reported its doors had opened four months before its meeting in September. These years were distinguished by the high enthusiasm that ran throughout the Conference as well as the city of Indianapolis regarding the completion of the Hospital. Drives for funds were constant, but the caution that marked the delay of construction was in line with the desire of the Trustees not to let the expenditures too far exceed the available money.

In 1907 two hundred women of the Women's Home Missionary Society, in long, full, sweeping skirts, closely fitted jackets and plumed hats invaded the business district of Indianapolis bent on the solicitation of funds. This was labeled "Tag Day." Working through the various business enterprises and offices the women "tagged" the men for donations of money. Not only did women of the Methodist Church work at this project but women of other denominations entered into the spirit of the occasion and helped solicit funds. Such a large amount of money was gained through this effort that it was decided to hold a Tag Day annually and to use the receipts to maintain a free ward at the hospital. New Years Day, 1908, the new hospital was thrown open for public inspection. Refreshments were served and over five thousand visitors from all over Indiana "were impressed at the magnitude of the building and the vision of its future use." By this time it was so obvious that the people were behind this enterprise that the Board decided to proceed with the building even if it were necessary to assume a debt to finish the hospital.

On April 29, 1908, the new Methodist Hospital was dedicated. A banquet to which over three hundred guests were invited was served in the spacious hospital halls the evening preceding the dedication, and the newspaper reporting this event said, "With hundreds of electric lights shining from its windows the new Methodist Hospital, Sixteenth and Capitol Avenue, looked its best last night." Every window from the top to the bottom of the building was lighted in honor of the occasion. At the banquet Honorable W. T. Durbin, former Governor of Indiana, served as toastmaster and introduced Rev. H. A. Gobin of DePauw University, who spoke on "The Democracy of Suffering." Dr. John M. Kitchen, one of the oldest physicians in Indianapolis, praised the Methodists for their forward step in helping suffering humanity. The Rev. Dr. George Elliott then spoke on "A Defense of Optimism." The Dedication ceremony the following day included an address by Rev. C. E. Bacon, formerly president of the Board of Trustees. Ritualistic services were read, and Miss Marilla Williams, Superintendent of the new institution, was installed. When opened for patients, the Hospital contained accommodations for one hundred patients. There were twenty-seven private rooms, four large wards, and three smaller wards. In addition to the Administration Building there was a heating

plant, a system for ventilation and two kitchens. Within two months after opening more than one hundred patients of all creeds and colors had been served.

Miss Marilla Williams had been elected Superintendent before the completion of the building. She had served as Superintendent of the Deaconess Hospital in Jeffersonville for eight years and was a competent administrator, however, she resigned early in the spring of 1909 and Miss Lehman served for a while; she was followed by Dr. J. M. Moulder. In July Dr. W. T. Graham came from the Brooklyn Methodist Hospital. He had eleven years of experience in hospital administration and he held the position of Superintendent until 1912.

In its first year the Hospital did more than \$3,000 of charity work. The first baby born in the Hospital was Fletcher Ernsberger, born May 21, 1908, to the Rev. and Mrs. David O. Ernsberger, missionaries to India and home on furlough.

Simultaneously with the opening of the Hospital in 1908, the School of Nursing was organized. Students were recruited, some coming from other medical schools and hospitals. The first class of two girls was graduated in 1909. The girls were Misses Roxy Parker and Josephine Wilkinson. The first Superintendent of the School was Miss Margaret Lehman, who remained only a year to be followed by Miss Lena Salmon, who remained a similar length of time and was succeeded by a series of women who held this position for a year or so at a time.

The operating room of the Hospital was opened and managed by Miss Jessie Bass, a graduate of Protestant Deaconess Hospital School of Nursing in Indianapolis. She remained in this position until 1916, then returned to the Hospital later in another capacity. Miss Bass designed the School's cap which has been so proudly worn by the nurses since that time. The first two hospital interns were Dr. Clifford Hirshfield and Dr. H. Ford.

The X-ray department was founded by Dr. Albert M. Cole in 1909. It then consisted of one small room with one of the earliest gas-tube X-ray machines then used. X-ray plates then had to be carried to Dr. Cole's downtown office for processing.

To return to the history of the Hospital we find in the Conference Minutes for 1909 a plea for the sale of 100 fifteen-dollar subscriptions payable in three annual installments. This money was to be used to build and equip a room to be named

for the ministers of the Conference, and plans were laid to endow this room with \$15,000, that it might be free to the ministers and their families in later years.

The next year the Conference approved an annual apportionment of 10 cents from each member of the churches which would constitute a Sustentation Fund to enable the Hospital to increase its work of charity. Collections from Children's Day programs applied to the fund for maintaining the children's ward in the Hospital. At this time plans were formulated for building, at a cost of \$60,000, the second pavilion, the third floor of which was to be a children's ward. This pavilion was made possible by the donation of a sum of money from the will of Mary S. Yount, of Shelbyville, and on July 25, 1911, the Mary S. Yount Pavilion cornerstone was laid at a ceremony over which Charles W. Fairbanks presided. The Conference was told the Hospital had done \$25,000 of charity work the past year, and the policy of admitting those who could not pay for hospital services was continued through the following years. By 1913 the new pavilion was completed and it increased the bed capacity to 155 but still the hospital could not care for all those applying for admission, and in 1916 a North Wing was added at a cost of \$133,000. This increased the bed capacity to 250.

Dr. J. McLean Moulder, who had been made Superintendent of the Hospital in 1912, served until 1915, when Dr. Charles S. Woods succeeded him.

In 1914 the Conference was told that the Hospital and Deaconess Home now represented an investment of over \$400,000; that the Hospital had treated 2,690 patients the last year and over 10,000 since its opening in 1908. It was now apparent that a Nurses' Home was needed and the Hospital Guilds and Home Missionary Societies about the state took over the task of raising funds for this purpose. The Home Missionary Society of the Conference furnished a Deaconess for pastoral labor in the Hospital at this time. Nineteen nurses were graduated from the Nurses' School in 1914, and there were 85 girls in the courses. The following year 41 nurses graduated. This training was costing the Hospital \$25,000 a year. Ground for a new Nurses' Home was broken at Eighteenth Street and Capitol Avenue in 1919. Before the erection of this residence the nurses had been housed in cottages on Capitol Avenue, Meridian Street, Hall Place and

Senate Avenue. Unfortunately it was ten years before the building was completed.

World War I had brought about an increased need for hospital personnel, especially nurses, and the nursing school enrollment was, as a result, much larger during these war years. In 1918 there were about 200 girls enrolled. Miss June Grey had been made Superintendent of Nurses in 1916, but she resigned to go overseas with the U. S. Army and served at Base Hospital 32 for the duration of the war. Miss Edith Mitch, succeeded her, and she was in turn followed by Miss Fannie Paine in 1920. In the meantime, during the war years, the roof of the central building was raised and surgeries were moved to this new floor. The addition was dedicated by Bishop William F. Anderson on October 15, 1917. In 1920 the cornerstone of the West Wing was laid by Bishop F. D. Leete, and in turn was dedicated on November 10, 1921.

The successful efforts of the Methodists to erect and maintain a hospital in Indianapolis was duplicated during the years of World War I in other parts of the state. In 1917 the people of Princeton and Gibson County approached the Board of Trustees of the Methodist Hospital with a deed for property on which a building had been erected for the purpose of a hospital in Princeton. This property was worth about \$30,000 and the Board accepted the invitation of the people of Princeton to take over the property and operate the hospital. This was dedicated on September 20, 1917, by Bishop William Anderson and trustees were supplied by the Indiana Conference. The following year the Board of Trustees of the Methodist Hospital reported to the Conference that they had purchased a hospital at Fort Wayne. Both of these hospitals remained in the hands of the Conference and under the management of the Board of Trustees of the Methodist Hospital in Indianapolis for almost twenty-five years.

On June 18, 1920, fifty-seven physicians met to organize professionally. The name given to the new group was the Clinical Research Society. Dr. Murray N. Hadley was made chairman and Dr. Homer G. Hamer, secretary. An executive committee composed of Drs. A. C. Kimberlin, John A. MacDonald, Ernest D. Wales and Edgar F. Kiser was formed. The purpose of this group was to increase hospital efficiency and improve the professional attainments of its members. A constitution was adopted and members solicited. After 1922

members from outside of Indianapolis were admitted. The first year's membership included the names of eighty-seven doctors. Meetings conducted during the first years of organization concerned discussions of actions on "fee splitting," hospital organization and the general education of the members. In 1921 each member was asked to classify himself as to what he was going to do in the nature of work in the hospital. A short-lived pathological museum was started. Teaching of medicine was begun when Dr. Raymond C. Beeler offered a course in X-ray Diagnosis on May 5, 1922.

It is not possible in this history to recount all of the medical innovations and inaugurations made in the Methodist Hospital. One of the more significant, however, was the administration of insulin to three diabetic patients in August of 1922. In cooperation with the Eli Lilly Company, the manufacturers of the drug, and medical specialists in other parts of the country, the Methodist Hospital physicians selected this institution for the work on diabetes. It was also carried on elsewhere. Physicians came from other states to study the new method of treatment. With this experimentation, the pathological laboratories of the Hospital took on new life and meaning and soon provided blood sugar examinations, nitrogen determinations and other methods of analysis necessary to the work.

About this time findings regarding the use of liver extract to counter anemia were made and the first or second case of pernicious anemia, other than experimental cases, was treated by parenteral liver extract in the Methodist Hospital in Indianapolis. The first full-time Chief of Laboratory Service was Dr. John Marvel of Indianapolis in 1919. At this time it was recognized that laboratory examinations were necessary in the admission of patients, and a fee of one dollar was charged each patient for the various kinds of examinations given by the laboratory. From 1925 to 1927, following the resignation of Dr. Marvel, Dr. Andrew J. Wallhauser was Laboratory Chief. In 1927 Dr. Horace M. Banks was appointed to this position and remained in this capacity for many years.

Miss Frances MacMillan came to the superintendency of the School of Nursing and remained for eight years. The school had gradually grown in size until in 1928 the graduates numbered 580. At this time a gift from Mr. and Mrs. John Wile, of Thorntown, made possible the completion of the Nurses'

Home; it was named "Wile Hall." It was dedicated on November 28, 1928, and the building comprised seven stories containing classrooms, laboratory, parlors, recreation rooms, auditorium, library, offices for the management and living quarters for 250 students.

In 1922 Dr. Demetrious Tillottson became Superintendent of the Hospital but remained in this position only a year when he was replaced by Dr. George M. Smith. In 1922 the Women's Hospital Guild was organized by Mrs. F. D. Leete, wife of the Bishop.

By 1927 the services of the Methodist Hospital were so much in demand that the Conference was told that hundreds had been turned away because all beds were filled; although none had been turned away because of inability to pay their bills. The Trustees in this year launched plans for a building program to alleviate the situation. A 16-story annex to the Hospital was planned. Eight stories were to be started the next spring. This annex was to contain 400 beds, diet kitchens, waiting rooms, preparation rooms, and treatment rooms. Every room was to have an outside exposure and was to be constructed so as to reduce noise to a minimum. At the Conference in 1928 it was reported that this building was about completed and would hold an additional 200 patients. At this time another five-story building, housing a new laboratory, surgery and maternity departments, was being erected. This building program demanded greater money-raising efforts and a campaign to secure one million dollars was launched by a dinner on May 27, 1929, to which 150 businessmen and civic leaders had been invited. Dr. Will Durant gave the address of the evening. A few nights later the Hospital Staff was likewise dined and addressed by Knute Rockne of Notre Dame University. The response of the entire community of Indianapolis and the Indiana Conference to this appeal for funds was tremendous. On May 12, 1930, the Julius A. Hanson Unit, a new structure, was dedicated. This unit was made possible by a gift from Mary Hanson Carey, in compliance with the wishes of her father to contribute to the relief of the suffering in the world. The entire fifth floor of this building was given over to children's care as a memorial to Thomas A. Taggart by the Taggart family. Here a modern solarium equipped with ultra-violet rays for the treatment of children was installed and the entire floor was designed, decorated and equipped by Miss Lucy M. Taggart.

By 1930 the Methodist Hospital was known as one of the largest and most thoroughly equipped hospitals in the world. It had a bed capacity of 635. There were more than 400 full-time employees, a staff of 27 graduate nurses, a nurses' training school with an enrollment of 232. It was listed as one of the six largest hospitals in the United States.

In 1931 Dr. George N. Smith retired from the superintendency and Rev. John G. Benson was made Superintendent. He came to this position from the White Cross Hospital at Columbus, Ohio. A few month later Mr. Clarence C. Hess was appointed business manager and purchasing agent for the Hospital. At this time Arthur V. Brown was president of the Board of Trustees. Rev. Benson immediately inaugurated a program of religious emphasis and training. A Board of Chaplains was appointed, serving without pay, to bring comfort of a religious nature to patients. A mid-week chapel service was started by the School of Nurses, and Bible as a course of study was placed in the curriculum of the school. The name of the Hospital underwent a change at this time; it became the Methodist Episcopal Hospital of Indiana, and in 1939 it was further shortened to the Methodist Hospital of Indiana.

Very shortly the effects of the economic depression were felt by the Hospital. The Conference was told in 1932 that a reduction of almost 50 per cent in bed occupancy was causing the Hospital to operate on a reduced income. Philanthropic income had almost dwindled away. In spite of this the bills were all paid, and free service continued to be rendered. In 1933 the Conference with considerable optimism appointed a committee on financial campaigns—primarily to consider a five-year program to be called “The New Deal in Philanthropies.” It was designed to benefit the the Methodist Hospital by raising three million dollars in five years time. Apparently nothing came of this effort, as further mention was not made.

In 1931 a Hotel Department, utilizing a part of one floor of the hospital, was opened for the use of friends and relatives of the patients, and for visiting physicians who were compelled to remain overnight. Three new departments were opened later in the year—a pharmacy, a barber shop and beauty parlor. The barber shop was operated by Mr. Harry N. Crook, and the beauty parlor by Mrs. Crook. These were installed mainly to benefit the patients, but were also open

to the public. The pharmacy included a modern drug store and all of the benefits of this type of business. Mr. Paul D. Brown managed the pharmacy and drug store.

One of the most significant events in the history of the Hospital was the organization of the Methodist Hospital White Cross Guild. In 1930, under the leadership of Mrs. Edgar Blake, wife of the Bishop, a group of women was organized to roll bandages and sew for the Hospital. This group was called "The Methodist Hospital Guild." During the next two years Mrs. Blake encouraged the idea of forming a White Cross Guild like the one she had seen in operation at Columbus, Ohio. When Dr. Benson became the superintendent of the Hospital, he and Mrs. Blake collaborated to promote the formation of this organization. It was started on February 3, 1932, with 80 charter members. By June of that year seven units were organized and working within the city—the Mother Guild, Broadway Methodist Guild, St. Paul Methodist Guild, Central Avenue Methodist Guild, Irvington Methodist Guild, Second Presbyterian Library Guild, and Grace Methodist Guild. The object of this White Cross Guild was to stimulate the interest of all women, regardless of religious affiliation, in community betterment and in the activities of the Methodist Hospital. The women of these organizations brought personal service to patients; music and flowers were furnished; entertainment provided both patients and nurses; money was given for beautification of the hospital grounds and the women's touch was added to most of the activities of the Institution. A library was later established with room service provided for patients. It is impossible to describe the encouragement and cheer that these women brought to the patients of Methodist Hospital; by 1939 the membership of the White Cross Guild numbered 1,500.

In 1933 the Mary Hanson Carey Memorial Chapel was dedicated. This was located on the first floor of the Hospital, and in it all persons could worship, regardless of their faith. Symbols of faith of every major religion are placed in this chapel. The baptismal fount, more than 150 years old, was a donation of the Italian Government. It is made of white Carrara marble and is the reproduction of Thorwaldsen's "Serving Christ."

In this same year a Health Beacon atop the hospital was lighted. This beacon was dedicated "to the servants of religion who would serve the sick—to the servants of philanthropy who would live for others." A dinner held on the roof garden

of the Nurses' Home on November 9, 1933, dedicated the beacon which was lighted at that time. The speaker for the occasion was Dr. William N. Wishard, Sr. This light was to burn constantly through night and day to light aviators on their way.

On the evening of January 26, 1938, a testimonial dinner was held for Mr. Arthur V. Brown, who had for many years been chairman of the Board of Trustees. At this meeting all of the individuals connected with the operation of the Hospital participated. The addresses were given by many dignitaries and were broadcast by local radio stations and national radio chains. On December 15, 1938, the Medical Staff of the Methodist Hospital came into being, supplanting the Medical Staff Society. The old officers were retained to guide the new organization. One of the results of this reorganization of the medical staff was the inauguration of general practice in the Hospital. Another innovation was the formation of an out-patient department in 1943.

The administration of Dr. John Benson was marked by continual crusade movements. In 1935 the Conference was told that he was starting a "Health Crusade of Indiana Methodism." It had ten objectives:

1. To yield a new interpretation of Christian hospitalization.
2. To yield a new community understanding of aims and purposes and needs of scientific institutional care of the sick.
3. To provide a new patient support of all Christian hospitals.
4. The placing of hospital privileges within the reach of all—without pauperizing any.
5. To get a pledge from a half-million people in Indiana to see their family physician at least once a year for a health audit.
6. Hospitalization of the mentally sick and incurables in general hospitals.
7. The removal of all indebtedness on properties of the Methodist Hospitals and the continuation of a sound operating program.
8. Establishment of nurse scholarships constituting a permanent endowment fund for worthy young women seeking to become nurses.

9. Support for 'Tiny Tim Beds' for the care of crippled children from the homes of the poor all over the state.
10. The keeping aglow of the beacon light of scientific philanthropy in the skies of Hoosier Christian thoughts."

Emphasis was given to objectives numbers one and three during this year. The Tiny Tim Clubs proved very popular. Every person contributing \$10 became a member and thereby provided free care and hospital service for five days to some child. It was possible for Sunday school classes and church societies to belong to this club.

In 1937 it seems that some confusion arose in the minds of some of the members of the Conference regarding the means used to receive recognition as Methodists upon entering the hospital; for the Committee reported that year that the policy was to give active members of Indiana Methodist churches 10 per cent discount on their hospitalization bills under the following conditions:

- "1. By bringing a statement from their pastor that they are active, supporting members of the church.
2. By paying the bill as rendered . . . and any remaining balance in full upon departure from the Hospital."

For those without means a discount in addition to this was given as a service credit which accrued to each District.

In 1937 one of the worst flood disasters in the history of Indiana struck the southern part of the state, the Ohio River Valley being the hardest hit. To aid in this emergency the Methodist Hospital sent three doctors of its resident staff and fifty-four nurses. In addition \$4,000 in supplies and medicine was also sent to this area. The Hospital itself was held in readiness to receive flood victims, but it did not prove necessary, as the people were cared for in the hospitals of the other communities of the Conference.

In 1939 the Hospital School of Nursing affiliated with DePauw University, Evansville College, Butler University and Taylor University.

During World War II the Methodist Hospital saw a decrease in every facility and faculty except patients. Doctors and nurses were drawn into the armed services in large numbers. To take their place, volunteer workers, Red Cross workers, nurse aides, White Cross Guild members and anyone who was willing to work was enlisted in the Hospital work until the crisis had passed. An Honor Roll with 170 names of Methodist Hospital School of Nursing hangs as a permanent record in Wile Hall. Two nurses were killed in duty—Miss Ann Merrill and Miss Betty Howren. Miss Howren, of New Castle, was killed in February, 1944, while helping evacuate soldiers in a flying ambulance from a battlefield in Sicily. Miss Merrill was killed in March 1945, on a similar mission in India.

The year 1945 was a banner one for the Methodist Hospital—for the first time the indebtedness hanging over the institution was entirely paid out. This had amounted to over a million dollars since the start of the Hospital.

It was reported to the Conference in 1943 that over 200 of the Methodist Hospital doctors had entered the armed services. However, during these war years the Nurses' School had much larger enrollments and reached a peak in 1945 with an enrollment of 423 students. About half of these were Cadet Nurses. The classrooms of the School were opened during the war for instruction of the Red Cross Volunteer Nurse Aides. These were trained by the Red Cross workers and instructors of the School. With the assistance of these workers and the members of the White Cross Guild the nursing work of the Hospital was successfully continued throughout the war. The Hospital in that year contained 686 beds. In this year Dr. Benson retired from the superintendency and Rev. Dr. Orien W. Fifer took over until the arrival of the new superintendent, Mr. Robert E. Neff, who held the position until 1955.

At the time the White Cross Guild was organized it was housed in Wile Hall, but on February 4, 1944, a White Cross Service Center was dedicated. It was built on the hospital grounds, facing Senate Avenue. The building, 90 by 125 feet in size, provided a pleasant workshop for the Guild members, and served as an auditorium and recreation room for nurses. A unique feature of the Service Center is a large stone fireplace. It is thought of as the altar of White Cross where the spiritual warmth and sociability of White Cross serve as eternal helpers in the noble work of the service. White Cross projects

include: Tiny Tim for hospital care of children whose families are in need of financial help; Hall of Fame, hospital care of needy maternity patients; elderly patients, those who are without funds; Student Nurses' Loan Fund; Chaplain's Social Service Fund; The Choral Club for Nurses; Library service for patients and hospital personnel; social and athletic activities for student nurses; The Pink Lady service provides general help by any of the women in the various Guilds on a voluntary basis. Their pink smocks give them their name. In 1952 there were 59 unit Guilds, with a membership of about 3,000. These units represent churches, clubs, fraternal societies, sororities, business groups and clubs. From three to six Guilds meet daily in the Center to make dressings, sew and perform other hospital services. Over two million dressings were made in 1951. Presidents of the Guild have been:

Mrs. Edgar Blake	1932
Mrs. Felix T. McWhirter	1932-1934
Mrs. W. C. Hartinger	1934-1936
Mrs. Isaac Born	1936-1938
Mrs. John W. Noble	1938-1940
Mrs. Carl Ploch	1940-1942
Mrs. Harry L. Foreman	1942-1944
Mrs. D. A. Bartley	1944-1946
Mrs. James Crooks	1946-1948
Mrs. Arthur Fairbanks	1948-1950
Mrs. Harry W. Krause	1950-1952
Mrs. James A. Stuart	1952-

The Administrator of the School of Nursing was Miss Fannie Forth from 1933 to 1935; Mrs. Orpha Kendall from 1935 to 1939; and Miss Bertha L. Pullen in 1939 to 1944. It was under the superintendency of Miss Pullen that the Cadet Nurses' Corps was formed. Miss Pullen was followed by Miss Hazel Whittern, who remained until December, 1946, when Miss E. Louise Grant became Director of the School and the Nursing Service. Soon after her coming a student health unit was opened which consisted of a full-time Health Supervisor and Health Service Infirmary in Wile Hall. The Infirmary was furnished by funds from the White Cross Guild. During the latter years of the war when the shortage of nurses became grave, Miss Grant started, in cooperation with the Hospital Administration, an on-the-job program for training nurses' aides. Sharing in the credit for the wonderful changes in the nursing program were the educational directors of the Hospi-

tal. Miss Nettie Burkholder was the first to be appointed in 1929. Others were Miss Ellen Marie Anderson, who served from 1936 to 1942, and Miss Rena D. Moore from 1945 to 1948.

Two women of long and faithful service to the School of Nursing are Miss Mary Rhoads, who has served as assistant and night supervisor continuously since 1928, and Mrs. Ethel H. Palsgrove, the first full-time instructor in 1920, holds the position of Nursing Arts Instructor and who has served for twenty years. These two women have been a source of inspiration and help to many student nurses. The Methodist Hospital School of Nursing Alumnae Association was organized in 1912 with a membership of ten. In 1949 it had 600 members. Graduates total 2,104 and are scattered over the world in all fields of nursing.

In 1947 the Board of Hospitals and Homes reported to the Conference that ninety out of the ninety-two counties in the state had sent patients to Methodist Hospital within the past year. The war years were over and 275 doctors had returned to the hospital; this increased the staff of doctors to 632. However, the nursing situation was still critical, as there were 65 less nurses than in the previous year. The capacity of the Hospital at this time was 612 beds with 100 beds for new-born infants. By May 1 there had been 4,307 babies born in the hospital during the last Conference year. The Hospital had given about \$60,000 of free care during the year.

In 1948 the recruitment of nurses remained the serious problem of the Hospital. To alleviate this a solicitation was made to get funds for \$200 scholarships. A goal of \$10,000 was set. Dr. Claude M. McClure, the Chaplain of the Hospital, and his assistants had organized two Sunday Schools the preceding fall for patients and hospital personnel. One was for adults and the other for children.

The Golden Anniversary of the Hospital was in 1949, and a series of events started on October 28, 1949, and ended on November 2. The special effort of the last two years to recruit nurses paid off in 1949, as the largest freshman class in years entered in September. The first event in the Golden Anniversary was a program by the Nurses' Alumnae Association on October 28. More than 500 graduates and their friends were in attendance to enjoy a program arranged by Mrs. Ellsworth Sunman, the general chairman for the occasion. The next event was a special broadcast over radio station WIRE on October 31, which consisted of an original dramatic history en-

titled "Beacon at Night." On Tuesday, November 1, open house was held at the Hospital and Nurses' Home in which hundreds of people were conducted on tours of the buildings and were guests of the White Cross Guild at a tea in Wile Hall. That night the Methodist Hospital Medical Staff and Indianapolis Medical Society held a joint meeting in the White Cross Service Center. Their program commemorated the medical and scientific work of the hospital. Papers were read by Dr. John A. McDonald, Dr. William N. Wishard, Jr. and Dr. Lester Hoyt. On this occasion Dr. Oliver G. Neier was presented special recognition for having delivered the first baby born in the hospital in 1908.

Crowning event of the Anniversary was a large banquet in the Egyptian Room of the Murat Temple on Wednesday night. The distinguished speaker was the Honorable Walter H. Judd, member of Congress from Minnesota, physician and former missionary to China. Nearly 900 people attended this banquet, including Hon. Henry F. Schricker, Governor of Indiana, and Mayor Al Feeney of Indianapolis. William B. Schiltges, President of the Board of Trustees, presided. Preceding the main address, Rev. Dr. Claude M. McClure spoke briefly on "Fifty Years," following which Bishop Raines introduced Dr. Judd, who spoke on "Christian Institutions in This Time of Transition."

Following World War II the population of Indiana made a great increase. This is reflected in the increasing service of the Hospital. In 1950 there were 28,862 in-patient admissions; 28,048 out-patients treated; 5,499 births; 17,912 surgical operations, and 5,572 blood transfusions given. The Methodist Hospital then ranked among the first eight hospitals in the United States in terms of obstetrical services.

By 1953 two Chaplains were employed at the Hospital, Rev. McClure and Rev. Pearson. The greater part of the time of these men was spent with patients who desired counsel, comfort and prayer. In this year a city-wide program for expansion of the hospitals of Indianapolis was begun. It was promoted by the Indiana Hospital Development Association and was designed to raise twelve million dollars. One and a half million was pledged during the year. Of this larger sum Methodist Hospital was to receive \$3,280,000. With this money it was planned to enlarge the School of Nursing residence and to build a unit which would provide the Hospital with 224 additional beds. In 1954 the Conference was told that plans for

the Hospital expansion would be completed by 1955. A few weeks preceding the 1954 Annual Conference session the Hospital experienced its highest census. Seven hundred and thirty-eight patients were cared for at that time. In terms of service to patients, 1953 saw an increase of 93 per cent over that of 1941. At the end of 1954, Robert E. Neff retired as Superintendent and Mr. Jack Hahn was advanced from Assistant Superintendent to the Superintendency. At the time of this writing, the plans for the expansion of the hospital are underway. The service rendered by the Methodist Hospital has reached such gigantic figures that it is difficult to realize the full scope of its activities and service. In 1954 there were 32,879 in-patients admitted, and 52,060 out-patients were treated. A record 6,408 birth ranked the Hospital with the largest obstetrical centers in the United States. The Methodist Hospital employs 1,300 people and in this year is training about 290 student nurses.

In 1954 another step was taken to encourage the young women of the state to enter the nursing profession when a School of Nursing was started at DePauw University, affiliated with the Methodist Hospital. This made it possible for young women to get a liberal-arts college degree, and also be eligible for registration in the Nursing School within a four-year period. The program started with few girls electing this program but now promises to become an extensive program of benefit to both the College and Hospital.

To envision the future of the Methodist Hospital is difficult only as it is hard to foretell the advancement of the social, economic, educational and religious life of the people of Indiana. What is clearly foretold is that the Methodist Hospital will continue to expand and to effectively serve the people "suffering from the distress of disease and injury." No other Methodist institution more ably carries on the work of God.

The Methodist Children's Home

"Whereas, Many of the children of our people, and those under the influence of our Church, are annually left orphans and thrown upon the world friendless and homeless, and many of them are thereby exposed to evil influences and lost to us, if they do not lose their souls: Therefore, *Resolved*, That we, as a Conference, take such steps as may bring this matter be-

fore all the Indiana Conferences and the Church in general, and urge the establishment of an Orphan Asylum to be called the 'Orphan Asylum of the Methodist Episcopal Church of Indiana,' to which all orphans of our people and those under our influence shall be admitted, unless the friends of said orphans shall otherwise provide for them."

J. J. Stallard	Stephen Bowers	L. M. Hancock
W. F. Mason	G. W. Walker	W. M. Hester
W. F. Harned	H. Gilmore	J. W. Julian
I. N. Thompson		

This resolution adopted by the Indiana Conference in 1866 was the first indication of interest in orphaned and abandoned children displayed by the members of this organization. Not again until 1892 is mention made of the needs of children and at that time a representative of the Children's Home Society, a national organization, appeared before the Conference. The following year the Conference again commended its work "as the best plan that we have yet discovered for caring for these dependent little ones. . . ." However, no move was made at this time to make the work of caring for children a direct responsibility of the Conference.

Sole credit for starting the work with children in the Indiana Conference can be given to Miss Angie Godwin, a Deaconess Evangelist, and a member of the Conference in 1914. The idea of a home for unfortunate children was born in her heart and through her hands it became a reality. The Quarterly Conference meeting in the Greencastle Locust Street Church took the following action:

"Whereas, Miss Angie Godwin, Deaconess Evangelist . . . feels called to found an orphanage for Indiana Methodist, and whereas, the said Locust Street Quarterly Conference and the members thereof have the utmost confidence in the ability and integrity of Miss Godwin, we do hereby commend Miss Godwin to any and all persons who will contribute money or property for the purpose of founding such institution, and assure them that all money and property contributed, donated or turned over to her for the purpose of aiding in the founding of such institution will be faithfully used for such purpose.

Alfred H. Pitkin, District Superintendent; B. D. Beck, pastor; and Louis M. Stevens, Secretary."

This action was merely commendation of the action Miss Godwin had already taken; for without authority from any official organization she had secured a house and partly furnished it. Her first occupants were three-year old twin girls. This had taken place shortly before the action of the Quarterly Conference, the exact location of this first cottage in Greencastle is not recalled by older members of the community. Financial support for this work was uncertain and unorganized. Miss Godwin tells of having been given a diamond ring valued at \$500 by Mrs. Mary Weeks of Indianapolis, and then again being given \$2,000 by Mr. Ephraim Phillips of New Albany. Recognizing the importance of the formality of an organization, she created a board of trustees and an advisory board. On the former board were B. D. Beck, John S. Ward, Ewing Shields, Mrs. Mary Weeks and Louis M. Stevens. The Advisory Board was comprised of Bishop William F. Anderson, Dr. E. C. Waring, Prof. W. W. Sweet, Mrs. George R. Grose and Mrs. Charles Barnaby.

In 1915 the Indiana Conference gave its endorsement to the Home and following this on October 19, 1915, Miss Godwin and her children moved into a large residence on Franklin Street in Greencastle. The activities of the Home were operated loosely for a number of years, although the articles of the association were carried to the other two conferences for their approval. In 1917 the Children's Home was reported to have enrolled 50 children, and the following year 46 children were listed. Total applications numbered 84 the first year, showing the great need for this kind of work.

Miss Godwin not only cared for neglected children in this home, but also carried on the service of placing the children in acceptable private homes, and the first year she located sixteen children. There were so many applicants for the home a committee reported to the Conference in 1919 that it was inadequately housed and that Miss Godwin had difficulty in finding competent help. They recommended to the Conference that a new location be found, suitable buildings provided and sufficient funds be secured and that Miss Godwin be relieved of all details of local administration. Children of all ages were received into her Home; and in 1919, of the 46 children residing there 37 were reported of school age. In 1920, Miss Godwin made 148 public addresses, presumably a large percentage of them being on the subject of care of neglected children. This year two events that were connected with The Childrens'

Home, took place, first, a Children's Welfare Association was formed with a membership of 82 people—this was apparently to interest more people in the support of this work. Miss Godwin also began publication of *The Builders*, a monthly paper first published in April, and whose subscription rate, was one dollar a year. In an effort to acquaint the members of the three conferences with her work, this paper was distributed to 1600 people, including all of the ministers of the conferences. In 1922 the home was spoken of as "a temporary receiving institution" and Miss Godwin's relation to it was left to the Board of Trustees. The following year E. A. Robertson and W. S. Rader recommended to the Conference that the Board of Trustees assume more direct control and management of the Home and that a field agent be appointed and the other conferences be invited to unite in the joint ownership and control of the Home. This, the Northwest Indiana Conference accepted. At once the question arose of relocating the Home and enlarging its facilities and services. After consideration of several sites that were offered a large wooded tract offered by the citizens of Lebanon was accepted. The land contained a modern dwelling and a four room cottage. The former was used to house girls and the latter was used for boys. During this year a farm of 380 acres located south of Greencastle and valued at about \$30,000 was given to the Association by Mr. James F. Swift and his daughter Edith. The Board of Trustees approved plans and specifications for three new buildings, an administration building and two cottages. The cottages were to house 35 children each. This program was to cost \$150,000. Subsequently the administration building was completed but not the cottages. This building was named Swift Hall and was built on a plot of ground adjacent to the original gift of land. In 1939, a large recreation room was added to this building and three years later lots across from the original plot were purchased to serve as vegetable gardens and a site for a garage-storage building and a staff cottage. In 1943 the brick dwelling and lot in front of the campus was purchased as a supervisor's residence. No further building was done during the years of World War II but the need for a building for older girls became so urgent that by 1953 plans for another building were completed, and on June 3, 1954, Madonna Hall, a beautiful well-equipped building was dedicated. The building was made possible by bequests and gifts of friends. Two years later, a companion building, Malpas Hall, was dedicated to serve the older boys. This building was a gift of Mr. R. M. Malpas of Lebanon.

as a memorial to his wife; it increased the capacity for the care of children to 70.

However, the financial life of this institution was not rosy. In 1932 it was reported to the Conference that there was an indebtedness of \$29,000 and the next year it was said to be in a desperate situation. The Home had an enrollment of 30 children in 1931 and cared for 49 in 1932. Rev. F. O. Fraley was superintendent at this time. In 1935 Miss Marie Muyskens was supervisor and the home housed 45 children. Annual reports of the Home reveal an even enrollment figure until after World War II. During these years the Home cooperated fully with the State and County Departments of Public Welfare. By 1943 the Methodist Hospital in Indianapolis was furnishing free medical service to the children in the Home. Rev. J. C. Coons and his wife, Julietta, in 1941 came as administrators of the Home and they have faithfully and capably served in this capacity to this day.

1945 was the thirtieth anniversary of the founding of the Home by Miss Angie Godwin and this was observed by some 250 guests from the Northwest and Indiana Conferences who attended services honoring Miss Godwin. In this year the Home cared for 54 children. This constituted 12,166 days of care of which 3,526 days were free care. Inadequate housing was still causing the turning away of many applicants. In 1947 the basement of the main building was remodeled and new washing-machines, dryers and other equipment were installed. An Annex recently renamed Wesley Hall was completed by the remodeling of the original building and increased the capacity of the Home by thirteen children. Madonna Hall completed in 1954, expanded the facilities extended to children between the ages of 4 and 13 years. During this year care had been given to 711 different children.

The present campus of the Children's Home consists of 14 acres of the original gift of land and nine other city lots, all within the limits of Lebanon. Eight buildings have been purchased or erected to serve the sixty children and twelve staff members. The total value of real estate is about a half million dollars. This Home is a practical demonstration of Christianity serving the deprived, neglected or unwanted children in their time of need. Through the years the Methodist Children's Home has stood as a haven of refuge for children—it will continue to do so till time immemorial.

Administrators who have served the Home are listed:

Miss Angie Godwin (founder),	1915-1923
Rev. Joseph L. Stout,	1923-1928
Rev. F. Grant Howard,	1928-1931
Rev. F. O. Fraley,	1931-1934
Miss Marie Muyskens,	1934-1937
Miss Mary Hoy (acting supervisor),	1937-1939
Miss Mary Sager,	1939-1940
Miss Mary Hoy,	1940-1941
Rev. and Mrs. J. C. Coons,	1941-

The present Board of Trustees include the following appointments of the Indiana Conference:

Rev. R. O. Pearson, Mrs. Frank Walker, Rev. William D. Koehnlein, Mrs. Harry Krause, Rev. Floyd R. Fisher, Mrs. Ethel Ray, Rev. Lee S. Jarrett, Rev. R. G. Skidmore, Mr. Lloyd Sanders.

Ex-official members include: Bishop Raines; Dr. Edwin Garrison; Nelson Price, Area Director of Public Relations; Jack L. Lenox, M.D., Lebanon the Home physician; W. H. Parr, Jr., the Home attorney; and Rev. B. D. Beck, Trustee Emeritus.

The Methodist Home for the Aged

Care of and concern for the aged in any group of society is evidence of high cultural development, and the people of the Methodist Church in Indiana have long revealed an interest in providing for the elderly members of the Conference and the Church. As early as 1895 a campaign to raise funds for a Veterans' Home was carried on, and as just at that time DePauw College for Young Ladies was in financial difficulties, it was proposed to make this into such a home. However, this brought protest from the trustees of the Veterans' Home Society and a committee of the Conference appointed to consider the possibility reported that they did not feel it could be done under the provisions of the will of W. C. DePauw. Apparently nothing further came of this effort to establish a home for the superannuated preachers, their wives, widows and children, although by 1896 over \$11,000 had been collected and Bedford, Mitchell and New Lebanon were later considered as prospective sites. A. R. Beach, the Agent for the Veterans' Home Society got the people of Moores Hill to deed the society a lot in that community, and through his

personal zeal a six-room cottage was erected. He says, "I gathered up fragments (of money) by lecturing, begging, by having other men lecture for me, by correspondence and all sorts of legitimate ways until I had collected \$500 in cash and \$200 in subscriptions." Apparently nothing was done to make use of this cottage for no further mention of it is made in the Conference Minutes, and the Veterans' Society was incorporated in the Preachers' Aid Society in 1898. In 1907 the North Indiana Conference received a sum of money to establish an Old Folks Home near Warren, Indiana. The donors were Mr. and Mrs. William Chapson of Warren. This Conference immediately appointed an agent to raise further financial support and after two years of labor the home was opened in the spring of 1910.

As the burden of carrying the financial responsibilities of this home was viewed with some concern by the North Indiana Conference, it sought the assistance of the other conferences. Although the Indiana Conference accepted the offer to make the Home a state-wide institution, the plan was not carried out. However, negotiations were carried on as late as 1912 between the conferences.

The interest of the Conference members in a home for retired ministers was not dormant, for in 1917 the Conference readily agreed to cooperate in the effort of the Retired Ministers' Association of the Methodist Episcopal Church in starting a "Winter Home" in Florida, and a committee was appointed to represent the Conference in the establishment and maintenance of this home. It is not known if any of the retired ministers of the Indiana Conference availed themselves of the benefits of this home.

In 1926 Rev. J. M. Walker offered a resolution to the Conference to authorize the appointment of a commission of seven men to study the problem of starting a home for the aged. The men appointed were John Ragle, J. M. Larmore, M. O. Robbins, R. A. Ulrey, W. G. Morgan, C. C. Bonnell and C. F. Mahler. Rev. Walker stated that he felt "that homes for the aged were proving themselves to be among the noblest and most useful provisions being made by the Church and other bodies. . . ." However, the committee reported the next year that in face of so many state-wide projects being started that they did not deem it advisable to promote a home for the aged at this time. This did not end the matter,

for in 1930 a lengthy report of the same committee, now chaired by Rev. J. M. Walker, made it clear that more adequate provision should be made for the comfort of the aged in Indiana. It said that there were 3,969 inmates in poor houses in Indiana in 1928, among whom were 930 Methodists. Pointing out that there was but one home in the state to care for the aged, the committee recommended to the Conference that provision be made for them by some means. They also suggested that the Conference petition the State Legislature for a system of old age pension. Although they requested the continuance by the Conference of this committee, no further reports of this committee are found in the Minutes of the succeeding years, so it is apparent no action resulted from their pleas.

In 1933 the German Conference merged with the English Conferences in Indiana and this brought a connection with the Bethesda Home for the Aged at Scarlet Oaks, Cincinnati, Ohio, which was enjoying the support of the German Churches in Indiana. The committee on a Home for the Aged reported in 1935 that this Home had an admirable plant and that it could serve the needs of the southeastern part of the Conference but pointed out that there was a great need for a Home for the Conference more conveniently located. They also recommended to the Conference that steps be taken as soon as possible to establish one somewhere within its bounds. It is unfortunate that the advice of this committee was to go unheeded for more than a decade, but it is likely that this fact can be explained by the conditions of depression of the 1930's and the advent of World War II in the 1940's. However, the seed was sown, and by 1948 the idea was again taken up and action sought.

At a special session of the Indiana Conference on November 11, 1948, a non-profit corporation was authorized and the Committee on Hospitals and Homes was authorized to proceed with an investigation of the prospects of building and operating such a home. On August 2, 1949, a corporation meeting was held at North Church, Indianapolis. Dr. Dallas L. Browning presided and those present included Dr. Frank Templin, Mr. Lloyd Sanders, Dr. Harold Mohler, Mrs. Summers, representing Mrs. Oscar Tharpe and Dr. Browning. As a consultant Dr. Karl Meister, of Chicago, from the National office of the Board of Hospitals and Homes, was with the group.

Dr. Dallas L. Browning was elected president; Mrs. Oscar Tharpe, vice-president; Mrs. William Baumheckel, secretary; Mr. Ralph O. Hastings, treasurer. The group voted unanimously to form a corporation and appointed Dr. Browning, Mr. Sanders and Mrs. Baumheckel a committee on location. The same committee was to consult with legal authorities on the procedures for forming a corporation. The formation of this organization received interest from many people in the Conference. Mrs. Frank Ellis, of New Albany, at that time the head of the Woman's Society of Christian Service offered the Conference \$3,030 from this organization to start a fund to build a Methodist Home for senior citizens. Mrs. Ellis took a great deal of interest in the project and was a great inspiration to those empowered to put the program into action.

In 1950 the people of the community of Franklin, through their Chamber of Commerce and the Grace Methodist Church, purchased a 40-acre plot of land at the west edge of Franklin for the use of the Home and offered this acreage to the Conference in return for locating the Home there. This offer was accepted by the 1950 Conference and Dr. Abram S. Woodard was asked to act as field agent for the Home on a part-time basis. The 1951 Conference approved a tax of "a dollar per member" for two years as a means of creating a fund to build the Home. In a special session of the Conference on January 6, 1953, it was voted to employ the American City Bureau to assist in raising one and a quarter million dollars. This sum was to be divided between the Home and the Church Extension. The Home was to receive 62½ per cent and Church Extension the remainder. The work of this professional money raising organization included a poll of the people in the Conference, which revealed a deep and active interest in the project. Personal donations were also received to assist in the development of a fund. In 1951 Dr. Woodard resigned and Dr. Dallas L. Browning was elected to take his place as Agent. An architect was employed at this time to draw plans for the proposed home. Mr. Alden Meranda was given this task.

On May 27, 1952, Dr. Sumner L. Martin, then District Superintendent of the Indianapolis District, was elected to replace Dr. Browning, and in October of that year an office was established in the Lemcke Building in Indianapolis. This office served as general headquarters of the Home, and as the financial center for the campaign to raise the fund for the

Home. Increasing building costs required a reconsideration of the sum sought for the construction of the Home and on January 10, 1953, the Special Projects Committee met with the members of the Board of Trustees and a representative of the American City Bureau for the purpose of setting a higher financial goal. A million and a quarter was the figure established.

On November 16, 1954, building plans for the first unit of 90 rooms was accepted from the architect, and following the solicitation of bids the Board let the contract for the construction of the building. The contract was signed on March 1, 1955, and ground was broken a few days later on March 6. At the time of the writing of this account all accommodations of this Home are promised to aged persons and a large waiting list has accumulated. The building which is to opened formally on October 28, 1956, contains an entrance terrace, reception lobby, main lounge, visitors' lounge and tearoom, general office, Superintendent's office, Matron's office, small lounge, men's lounge and game room, two handicraft and hobby rooms, a private dining room, four solariums, and a reading, TV and game room, in addition to the 23 double guest rooms and 63 single guest rooms.

In 1956, Dr. Sumner Martin after capably acting as Executive Secretary for the Home for the Aged for four years, was appointed as its first Superintendent. A beautiful four-bedroom house is now under construction on the grounds of the Home for the use of the new Superintendent and those who succeed him.

Miss Alice Krause will assume duties as the Matron of the Home, and Miss Marie White will service as Office Manager. The reception of this Home has proved so enthusiastic and the applicants have been so numerous that the Board of Trustees have begun immediate action for the construction of an additional wing to contain 104 multiple units. A multiple unit will contain two and three room apartments or suites, and will furnish pleasant accommodations for retired couples. The Home's services will also include occupational therapy and complete medical attention. Much credit for the successful completion of the Methodist Home for the Aged goes to the Board of Directors and the Executive Secretary, Dr. Sumner L. Martin, whose untiring and unceasing efforts have made the Home possible. The Methodists of the Indiana Confer-

ence have a Home for the aged of which they may be extremely proud. This Home will provide pleasant surroundings and security in old age to many Methodists in the future. The present Board of Directors for the Methodist Home includes:

1956—1957

J. F. Seelig, 3808 N. Meridian St., Indianapolis 8, Indiana
Ralph G. Hastings, Peoples Bank Building, Washington, Indiana
Lloyd Sanders, 1302 N. Pennsylvania St., Indianapolis 2, Indiana
Clyde C. Nash, 811 E. Chandler St., Evansville, Indiana
Robert B. Baldridge, 248 E. Madison St., Franklin, Indiana
Charles M. Johnson, 223 W. Emerson St., Princeton, Indiana
Richard Hamilton, 2552 E. 7th St., Bloomington, Indiana

1958

Harvey J. Kieser, 8 S. Warman Ave., Indianapolis, Indiana
Noble Bergman, Prince's Lake Nineveh, Indiana
Glenn W. Thompson, Arvin Industries, Columbus, Indiana
William J. Gelvin, Batesville, Indiana
Ray Arensman, E. 8th St., Bloomington, Indiana
Clifford L. Miller, 303 E. Spring St., New Albany, Indiana
Alfred Friesenhengst, Shoals, Indiana

1959

Frank Templin, 5500 N. Meridian St., Indianapolis, Indiana
Gerald L. Clapsaddle, 416 Perry St., Vincennes, Indiana
Francis M. Hughes, 112 Indiana Bldg., Indianapolis 4, Indiana
Paul Fleming, Jeffersonville, Indiana
J. I. Holcomb, Holcomb Mfg. Co., 1601 Barth Ave., Indianapolis, Indiana
William D. Koehlein, 1933 Grand Avenue, Connersville, Indiana
Kenneth Fields, Route 6, Rushville, Indiana

Terms Not Specified

Bishop Richard C. Raines, 404 Insurance Bldg., Indianapolis 4, Indiana
Dr. C. T. Alexander, 910 Underwriters Bldg., Indianapolis 4, Indiana
Dr. A. M. Brown, P. O. Box 514, Vincennes, Indiana
Dr. D. L. Browning, 3302 E. Gum St., Evansville, Indiana
Dr. Floyd L. Cook, 808 E. Main St., New Albany, Indiana
Dr. Lee S. Jarrett, 3118 Westenedge Dr., Columbus, Indiana
Rev. Francis T. Johnson, Sheridan Road, Bloomington, Indiana
Dr. Harry O. Kisner, 504 N. Morgan St., Rushville, Indiana
Mrs. C. A. Stilwell, 1635 Gerrard Dr., Indianapolis, Indiana
Ernest H. Jones, Sr., 2006 E. Franklin St., Evansville, Indiana
Bernice Patterson, 117 E. Washington St., Bloomington, Indiana

The present Officers of the Home include:

President	Ralph G. Hastings
Vice President	Mrs. C. A. Stilwell
Secretary	Harvey J. Kieser
Assistant Secretary	Robert B. Baldridge
Treasurer	Lloyd Sanders
Assistant Treasurer	Marie E. White
Executive Secretary	Summer L. Martin

Indiana Goodwill Industries and Fletcher Place Community Center

No reference or report concerning the development of the Goodwill Industries is published in the Conference Minutes until individual reports of the District Superintendents were published beginning in 1940. Even then only meager reference is made to this work. The Goodwill Industries is another example of Christianity at work, and the remarkable success of this organization is testimony to the fundamental goodness of the Methodist people.

The work seems to have had its origin during the pastorate of Rev. W. F. Russell at Fletcher Place Methodist Episcopal Church sometime around 1927 or 1928. As early as 1912 the Indiana Woman's Home Missionary Society had established an Italian Mission in a building at Bates and Pine Streets in Indianapolis. A move was made to combine the work of this Mission with the settlement work of the Fletcher M. E. Church. The joint enterprise was sponsored by the City Council and Church Extension Society of the Methodist Church, Indianapolis.

In 1930 Rev. Albert Spaulding was appointed to this work, and a series of meetings were held by a committee comprised of Paul H. Buchanan, chairman, Dwight Ritter, Fred T. Reed, Bishop F. D. Leete, W. B. Ward, E. O. Snethen, and Charles Clark. They conferred with Dr. E. J. Helm, Superintendent of the Bureau of Goodwill Industries in the Department of City Work in the Board of Home Missions. These conferences led to a work relief program consisting of the collection and subsequent repair and sale of discarded goods from the homes of the Methodists of Indianapolis. During the pastorate of Rev. Spaulding, five Goodwill Stores were established and some repair of material was undertaken in a building at the southwest corner of Georgia and Pine Streets. Another storeroom located at the northwest corner of Fletcher Avenue and Noble Street was rented. In these early years the business developed slowly. Only from three to eight workers were engaged in the business which netted between \$2,500 and \$3,000 annually.

At the same time the Fletcher Place Neighborhood program, under the supervision of several deaconesses appointed by the Woman's Home Missionary Society was being developed. A

program involving a well-baby clinic, a pre-natal clinic, and a dental clinic was conducted in cooperation with the Board of Health of Indianapolis. Week-day religious instruction was also undertaken and a program of distribution of relief supplies to the poor of the area was carried on. In addition a kindergarten was established.

In the early 1930's a reorganization of the Goodwill work and the Fletcher Settlement work became advisable. Some talk of abandoning the Goodwill Enterprise was heard, but at the insistence of Dr. W. C. Hartinger, District Superintendent, and the committee directing the activity, it was continued. Supporting this decision were the members of the Woman's Auxiliary of the City Council. These women had given time and energy to the development of the program and were devoted to its purpose. The reorganization of the work brought Mr. Howard G. Lytle to the position of Executive Secretary. He was ably assisted by his wife, Mrs. H. Doris Lytle, a professional social worker, who was appointed as Director of the Neighborhood House. New deaconesses, Misses Grace Thompson and Marie Newell were brought into the work by the Home Missionary Society, and they worked directly under the authority of the Executive Secretary. This arrangement produced a harmonious organization and the work began a slow but steady development.

In 1935 donations of \$100 each from Mr. Arthur Baxter and Mr. Arthur Wolfe to the Goodwill cause made it possible to rent the old Second Baptist Church on the southwest corner of Fletcher Avenue and Noble Street. The lease of this building contained an option to purchase. At this time the buildings at Georgia and Pine Streets and on Fletcher Avenue and Noble Street were abandoned.

The new quarters contained a gymnasium and with this facility an expanded neighborhood program was begun. The kindergarten was continued in this church. In addition a home nursing education program was started under the leadership of Mrs. F. D. Leete, Jr., and with the cooperation of the Methodist Hospital and the Indianapolis Medical Society. This was the first program of its kind in the city. At a later date a school of practical nursing was begun as a part of the program of the Indianapolis Board of Education, and it is carried on successfully to this day. This school was conducted in the Fletcher Place Neighborhood House and con-

sisted of lectures by members of the Medical Society and lessons in practical nursing by Mrs. Leete. The Methodist Hospital provided nurses' certificates for those completing the work.

In conjunction with the WPA, a recreational program in the gymnasium was started; a music education program consisting of piano instruction and other activities were also a part of a very fine settlement program. This work was exceptionally successful—the WPA workers, although paid by the government, worked directly under the supervision of the pastor and Director of the Neighborhood House. In cooperation with the Indianapolis Board of Education the educational services of this center were increased by the location of a branch library at Fletcher Place. A trained librarian was furnished by the city library staff. Boy Scout and Girl Scout troops were formed. Mothers' Clubs were organized for education of the mothers of the community. A Community Council, composed of all the social agencies in the neighborhood was organized to bring all the social work of the area to bear on the particular problems of the people.

The people of the area of Fletcher Place had great need of this kind of program. During these early depression days a great many of the families of the area were ill-equipped to face the problems of urban living. Many had moved in from rural areas of the southern part of the nation and many were unemployed. In 1934 less than 10 per cent of the families in the Fletcher Place Church were not on public relief of one sort or another. Living conditions in the neighborhood were bad—many families were living in one room. Children of this area had no playgrounds except the streets or at the Church Neighborhood House. There was dire poverty found everywhere and most of the people were ill-fed, ill-clothed, and ill-housed. The work of this Settlement House under these circumstances was a blessing to many, as it ministered to the material, mental and spiritual needs of the people of the area.

In the meantime the Goodwill Industries had increased in business. In 1935 the total income was \$4,600, a year later increased to \$8,700 and then almost doubled again in another year to \$17,000. In 1936 both Goodwill Industries and Fletcher Place Neighborhood House were received as members of the Indianapolis Council of Social Agencies, and the following year

they were admitted to the Indianapolis Community Chest. This contributed as much as \$4,500 toward the work in 1938.

In 1937 the Goodwill Industries was incorporated as a separate organization apart from the City Council and Church Extension Society of the Methodist Church. It was apparent by this time that the work should command much greater support than the Methodist Church alone could give it. Following its incorporation, a Board of Directors was formed. The members consisted of Paul Buchanan, W. B. Schiltges, F. T. Reed, Dr. W. C. Hartinger, Mrs. H. D. Terry, E. O. Snethen, Guy Carpenter, W. B. Ward, F. D. Leete, Jr., Harvey Keiser, Ray Holcomb, Charles A. Clark, Hugh McK. Landon, Dwight Ritter and Howard G. Lytle. Mr. McK. Landon was the only member not a Methodist. At this time the Industries exercised its option to purchase the building it occupied at Fletcher Avenue and Noble Street. By 1940 the income of the organization had increased to \$40,000. This increase in business necessitated an increase in the staff of the organization and Rev. Henry Meyer was secured as pastor.

Shortly following this, in 1944, Goodwill Industries was organized as a completely separate unit from the Fletcher Place Methodist Church and the Neighborhood House. In 1948 the Industries gave its equity in the building at Fletcher Avenue and Noble Street to the City Council and Church Extension Society of the Methodist Church to be used as a Neighborhood House. This was possible as the Goodwill Industries in 1942, having outgrown this building, had leased a building at the corner of Georgia Street and Senate Avenue. An option to purchase was included in the lease. In 1943 a campaign to raise money to purchase the building was conducted, and \$83,000 was obtained with which the building was bought. The income of the Industries in 1944 was over \$100,000. From this time until 1951 the organization underwent a gradual growth. Continuing national prosperity has aided its growth and by 1955 its income was \$532,000. It was then giving employment to 240 people daily, 90 per cent of whom were physically, emotionally, or mentally handicapped.

In 1947 the Goodwill Industries came to the attention and interest of Mr. William Williams of Indianapolis. His interest in this work led to his giving \$20,000 to the Industries. Other organization, the Council of Church Women, and several labor

unions of Indianapolis have made additional gifts. The result of these contributions made possible the construction of a beautiful Chapel. This was dedicated on Sunday, February 22, 1948, and is called the "Thompson Memorial Chapel"—in memory of Rev. Lewis O. Thompson and his family.

In 1951 the annual meeting of all of the Goodwill Industries of America was held in Indianapolis. The Indianapolis Industries was the eleventh in size among the 115 Goodwill Industries in the United States. The added business had given it opportunity to increase its working staff and it now had besides the Executive Secretary, a General Operations Director, Personnel Director, Training Director, Staff Physician, Clinical Psychologist, Chief Accountant, Transportation Manager, Contract Department Director, Public Relations Director, Sales Manager and Industrial Nurse. With this staff it serves about 750 handicapped persons annually. For this work it has received citations from the Committee, sponsored by the President of the United States, for the Employment of the Physically Handicapped, and from the Research Institute of America for utilization of manpower and special skills in human relations.

In 1955 the Goodwill Industries celebrated its twenty-fifth anniversary. At this time four members of the Board of Directors had served the full time. These were Paul H. Buchanan, F. D. Leete, Jr., Charles Clark, and E. O. Snethen. Upon this occasion these men were given honorary board membership status and younger men were brought into this position of leadership.

The work of the Indianapolis Goodwill Industries has gradually spread to include the gathering of materials from many other communities in central Indiana. A systematic collection of materials has been made possible by the utilization of Goodwill Bags. These are furnished possible donors and then picked up by Goodwill trucks. The pick-up service increased from a collection of 26,510 bags in 1950 to 102,347 bags in 1955. Pick-up trucks collect from Anderson, Bloomington, Columbus, Crawfordsville, Franklin, Greenfield, Knightstown, Kokomo, Mooresville, New Castle, Noblesville, and Shelbyville on periodic visits. Visitors from abroad and from all over Indiana tour the Goodwill Industries plant each year. In addition to these tours, speakers are available to address churches and clubs concerning the work of the organi-

zation. Sometime after World War II a Goodwill Industries was started at Evansville.

In 1952 the support of women of other Protestant denominations was needed and another organization was effected to gain this help. It was called the Goodwill Service Guild and today adds materially to the work of the Industries, through contributions and service.

Rehabilitation of the handicapped, which was almost a new concept in 1935, is now a major phase of the social work and welfare program of the Goodwill Industries. The program, originally sponsored by the Methodists, is an effective, modern demonstration of the healing ministry of Jesus, when he said to the man, "Take up thy bed and walk."

In the meantime Fletcher Place Community Center has continued its wonderful program of social welfare. In 1948 a new Board of Directors, inter-denominational in character and city-wide in interest took over the management. The work of this Center is based on five major principles:

1. The importance of a close tie between church and community in order to effect a personal religious growth.
2. That social work begins with "what the people are." It does not try to make people over to fit ideas of what they should be.
3. That strengthening of the whole family is important to the welfare of a community.
4. The point of approach is through the recreational needs of children, regardless of race or creed.
5. To help people discover the need for the church and religion.

The attention given these principles in the social work of this Center has resulted in a definite reduction in the amount of juvenile delinquency in the neighborhood. The church attendance and program of the Fletcher Place Church has materially grown. It has increased the number of families participating in church activities, and the use of the facilities of the Center. A door count of persons entering the building runs to 7,500 each month during the fall and winter. In addition to these concrete results many instances of personal growth and improvement have come from this work. Fletcher Place Community Center is concrete evidence of the success of the Methodist Church in making Christianity work.

CHAPTER VI

Education and Schools of the Indiana Conference

Although the religion of the early Methodist preachers in Indiana is commonly described as wholly soul-saving, and though the early Methodist circuit rider is generally considered to have been uneducated, historical evidence reveals a deep and continuing interest in personal education and schooling throughout the entire span of years of the Indiana Conference on the part of the pastors, both individually and collectively. To say that they were ignorant men is far from truth. They were uneducated in the sense that Abraham Lincoln was uneducated; but like him they became learned in the truest sense of the word. Their experiences with books may appear limited today, but their experiences with people and the elements of nature was not limited.

Edward Eggleston, at one time a junior preacher in the Lawrenceburg District, tells how he studied his books, "I have bought a good, strong and very lazy horse, without enough spirit in him to think of going at any gait faster than a walk, unless whipped or spurred into involuntary exertion of a strictly temporary nature. The distance between appointments is considerable, and with such a horse I have abundant excuse for starting early and arriving late. By taking all day to make journeys that might easily be accomplished in a few hours, I get all day instead of a few hours for my study. I throw the reins on my horses neck and let him jog along at his favorite speed of two or three miles an hour. Then I get out my book and devote my time to profitable reading or study." Joseph Tarkington said he carried in his saddle-bag copies of the Bible, Hymn-book, Discipline, and a copy of either Fletcher's "Appeal" or Wesley's "Sermons"; leaving room for an assortment of books for sale. Although this seems a limited supply, it is certain that these books were well perused and absorbed. This reading constituted their formal schooling. John Strange described the informal education of the circuit rider when he explained, "His Alma Mater was Brush College, more ancient, though less pretentious than Yale, Harvard, or Princeton. . . . Her academic groves are the boundless forests and prairies of these western wilds;



her Pierian Springs are the gushing fountains from the rocks and mountain fastnesses; her Arcadian Groves and Orphic Songs are the wildwoods, and the birds of every color and every song, relieved now and then with the bass hootings of the night owl and the weird treble of the whippoorwill; her curriculum is the philosophy of nature and the mysteries of redemption; her library is the word of God, the Discipline, the Hymn Book, supplemented with trees and brooks and stones, all of which are full of wisdom and sermons and speeches; and her parchments are the horse and the saddlebags."

Eggleson was a voluminous reader and in his sermons often used the poetry he had read but found on one occasion that using book learning was an embarrassing experience in the "hill country." He said, "Not long ago I quoted a part of the twenty-third psalm, not thinking it necessary to mention its source. A few days later a good brother said to me. 'That was a mighty pretty part of your sermon about green pastures and still waters, and all that. But why don't you preach that way all the time?' The good brother thought it was original with me."

In addition to life's experiences as a basis for preaching and ministering to the people, bred in the early Methodist minister, as well as in the people of these times, was a faith in an education acquired in a school. This basic faith was written into Indiana's first Constitution in 1816, as was the provision for a system of common schools. History records that it was a little more than a half century before this system was to take shape in an efficient system of common schools, and it was this delay that gave the religious denominations opportunity for starting schools and colleges.

It is unfortunate, but history does not show that the faith of the preachers of that early day in education was shared by the masses of the people. The meager enrollments of the schools and the remarkably small numbers of their yearly graduates testifies to this. The State University, after twenty years as a university, graduated but 15 students in 1857. No graduating class of any school exceeded this until 1874. In addition, the college, the professor and college learning was, all in all, a great joke to the masses of the people through most of the nineteenth century in Indiana. The teacher, like the preacher, wore a clerical garb and bore the brunt of many a joke.

The college curriculum "came from the ecclesiastical schools of New England or Princeton and was built around Christian Ethics." It rested upon the two pillars of human learning, the classics and mathematics, and no trace of what the pioneer would have called practical was found in it. This brief statement is surely enough to show the great gap that existed between the "liberal education" of the early colleges and the social, economic and political needs of the early pioneers. It is no wonder the schools were not crowded. Even deeper feelings against the colleges was based in a mistrust of the church and clerical leadership, and the natural lack of ease of illiterate people before the highly literate. This fact is evidenced in countless reports of the Presbyterian missionaries laboring in Indiana during the first half of the nineteenth century. Rev. John V. Parsons, writing from China, Jefferson County, in 1833 writes:

"... The prominent points which strike my mind as I look over this field are:

1. *Ignorance*, and her squalid brood. A universal dearth of intellect. Total abstinence from literature, is very generally practiced. Aside from br. Wilder and myself, there is not a literary man of any sort in the bounds. There is not a scholar in grammar or geography, or a teacher capable of instructing in them, to my knowledge. There are some neighborhoods, in which there has never been a school of any kind. Parents, children are one dead level of ignorance. Others are supplied a few months in the year with the most antiquated and unreasonable forms of reading, writing and cyphering. Master Ignoramus is a striking facsimile of them. They are never guilty of teaching any thing but 'pure schoolmaster larnen.' Of course there is no kind of ambition for improvement, it is no more disgrace for man, woman or child to be unable to read, than to have a long nose. Our own church the other day elected a man to the eldership who is unable to read the Bible. I don't know of ten families who take any kind of paper political or religious, and the whole of their revenue to the Post-office department is not as much as mine alone. Need I stop to remind you of the host of loathesome reptiles such a stagnant pool is

fitted to breed! Croaking jealousy, bloated bigotry, coiling suspicion, wormish blindness, crocodile malice!

2. *Immoralities.* Up one little ravine the hounds of justice have scented out a den of thieves. In another direction on the banks of the creek in the abode of her whore house is the way to hell, going down to the chambers of death! A beautiful paper making establishment employing from 30 to 50 hands, mostly female, is reported to be very little short of a brothel. In one neighborhood, one member or more of about every family is intemperate. And all the lovely train of consequences, fighting, profanity, uncleanness, family strife, etc., result from it as delightfully as any where else. An observing man who has been a resident for eight years, gives it as his deliberate opinion, that the intemperate within the limits I have mentioned would average one to every two families. There are five stills, three of which, we have reason for gratitude are dormant this season, and two retailers of wounds, bruises, and putrifying sores, strife and contention and redness of eyes. . . ." But all this is scarcely worth naming taken into account with.

3. *Too Great a Profusion of Ministers and Church Members.* There are in this unvillaged tract, of about 120 square miles, less than ten humanly licensed preachers, besides the circuit riders and another employed a part of his time. There are eight or nine species of professors . . . and there's fourteen courses of priests and of whose faith and practice I will endeavor to give you a little hint:

1. Presbyterians. . . .

2. The Episcopal Methodists have a large number and I trust many of them excellent christians. In Discipline and correctness of Deportment they are generally free from reproach. But you know their religion is rather excitement, then a deep flow of pious emotions and intelligent devotion to God.

3. A few Radical Methodists of who I know nothing special. . . ."

It is fortunate, indeed, for the modern generation that there were some men and women in the earlier days with a passion for education for youth. And it is to the credit of the early preachers and teachers that they suffered the failures, endured the disappointments and did not lose their faith in schooling; for most of the early private schools thrived for a time then gave way to the gradually developing public school system.

The members of the Indiana Conference were in no way tardy in expressing their desire for a Methodist college, nor in stating their faith and support of the slowly developing common schools.

The Illinois Annual Conference of the Methodist Episcopal Church met at Vincennes, Indiana, during the first week of October, 1830. On Wednesday, October 6, the Conference resolved to appoint a committee of five "to make inquiry within the limits of Indiana respecting a suitable site whereon to establish an institution of learning, and also the amount of money that could be obtained in the vicinity of such site to aid in the erection of suitable buildings." Subsequently John Strange, C. W. Ruter, James Armstrong, E. Ray and Allen Wiley were appointed to the committee. This committee was asked to report to the Conference in 1831, but the following year it became evident that a separation of the Conference was pending which would create an Indiana Conference and no action was taken by this committee. It is possible the idea of a Methodist college in Indiana was partly prompted by the fact that the Illinois Conference in 1830 had just adopted McKendree College in Lebanon, Illinois, as a Conference seminary.

No sooner had Indiana Conference been created as a separate conference in 1832, than there began to be agitation for the establishment of a "literary institution" under the direction of the Methodist Episcopal Church and on the first day of the first session of the new Indiana Conference, meeting in New Albany, in October, 1832; a committee composed of Allen Wiley, C. W. Ruter and James Armstrong was appointed to consider and report on the feasibility of starting such an institution. The following year a committee of Allen Wiley, James Armstrong, James Havens, James L. Thompson and William Shanks was appointed to continue the "inquiries relative to the establishment of a conference seminary." The report of the 1832 committee reveals the reasons of Methodist

interest in a college at this time. "We therefore think that seminaries and colleges under good literary and moral regulations are of incalculable benefit to our country, and that a good conference seminary would be of great and growing utility to our people. . . . When we examine the state of the literary institutions of our country, we find a majority of them are in the hands of other denominations (whether rightfully or otherwise, we do not take it upon ourselves to determine) whose doctrines in many respects we consider incompatible with the doctrines of revelation, so that our people are unwilling (and we think properly so) to send their sons to those institutions. Therefore, we think it very desirable to have an institution under our own control from which we can exclude all doctrines which we deem dangerous; though at the same time we do not wish to make it so sectarian as to exclude or in the smallest degree repel the sons of our fellow citizens from the same." They were alluding to Indiana College at Bloomington, whose faculty was then predominantly Presbyterian.

It was decided not to attempt to found a school at this time. Though many of the members desired a college in the state under Methodist Church control, it was thought if the Methodist Church could receive "an equitable share of privileges" in the State College at Bloomington, it would be better for the Church to support that institution than to start a school of its own. However, this attempt of the Conference to obtain its "equitable privileges" touched off a controversy that was far-reaching. In 1834 the Conference memorialized the General Assembly of Indiana on the subject. In this memorial it was claimed that "one common hue, one common religious creed, characterizes every member" of the faculty, and that youth of all the churches save the Presbyterian find the religion of their fathers only "tolerated" not "domiciled" in the institution. About this time Mr. Mayfield, a Methodist member of the Board of Trustees for Indiana College, proposed to Dr. Wylie, the President, that a "Wesleyan chair" be established which would indicate that he had in view the teaching of Methodist tenets.

Much controversy and expression of ill-feeling followed the memorializing of the Legislature. "A storm of indignation was raised among those who controlled the State University." They charged an attempt was being made to capture the insti-

tution and to reorganize it for church purposes. Of course the Methodists indignantly denied this, and angry debate ensued. . . . It was tauntingly said in the halls of the legislature, "that there was not a Methodist in America with sufficient learning to fill a professor's chair if it were tendered him." The speaker on this occasion was Samuel Bigger, a Presbyterian from Rushville, subsequently elected Governor of Indiana in 1840 and subsequently beaten at the polls by the Methodists in his second effort to achieve the Governorship in 1844. Bishop E. R. Ames said, "it was the Amen corner of the Methodist Church that defeated Governor Bigger, and I had a hand in the work."

Rev. T. A. Goodwin, a long-time member of the Methodist Episcopal Church and a staunch advocate of church schools, explained the situation in which the leadership of the State University was dominated by Presbyterian preachers in the faculty when writing in the Indianapolis Journal under the signature of "U.L.See." . . . he said,

"It is no disparagement to the Methodists and Baptists of that period that there were few educated men among them, but it is to their credit rather, that with such appliance as they had, they went to those who needed the essential truths of the gospel to prepare them for the evangel of education. When families began to cluster in villages and when the pressing needs of pioneer life began to give place to home luxuries, and the primitive cabin to the more comfortable house, the log school house was supplanted by the academy and a demand came for better teachers than the peripatetic adventurer who took to teaching only to replenish an exhausted pocketbook, with neither moral nor educational fitness for the work. Just then there seemed to be an inexhaustible supply of young Presbyterian preachers at command, and they came to fill a much-felt if not a long-felt want. Methodists and Baptists had had organizations ten years or more in and near the cluster of settlers that was to become Madison when, in 1814, the demands of the village required a better school than they could possibly have with the teachers available, hence they employed William Robinson, a young Presbyterian preacher to take the village school. . . . In view of these historic facts, it is hardly extravagant

to say, that there were no good schools in Indiana before the Presbyterian preachers came. All of the county seminaries were first manned by them, and in nearly every case the first Presbyterian Church of the locality was organized by the seminary teacher; and when the Indiana Seminary, later Indiana University, was ready for opening, the ubiquitous Presbyterian preacher-teacher was ready for the opening, and for a quarter of a century or more that school was as exclusively Presbyterian as was Hanover or Wabash. All this is to the credit of that church as an educational force, with no detraction from it as a religious force. . . .”

Dr. Cyrus Nutt, later President of Both Indiana University and Indiana Asbury University explained the situation in these words, “the Methodist Church tendered the support and patronage of the denomination to Indiana College, provided the General Assembly would so modify the organization thereof as to make the trustees elective by the legislature; or, if the trustees would place a Methodist in the faculty. These requests were continually ignored until 1836, by which time the Conference had selected Greencastle as the location for their university for which the legislature had just granted a charter. Then the authorities of the State College elected Augustus W. Ruter, a Methodist. . . . to the chair of political economy and modern languages. ‘But this liberality came too late, for the denomination had a college of its own.’” Thus Indiana Asbury University was born of jealousy and strife between denominations.

In 1837 Indiana Asbury University was established, and in 1838 the Indiana Legislature changed Indiana College to Indiana University. There was nothing in the curricular structure of either institution to warrant university status. However, Indiana Asbury thus achieved the distinction of being the first institution of higher learning in Indiana with this status, and the only Protestant school in Indiana bearing it in its original title.

Indiana Asbury University was the fifth institution of higher learning started in Indiana. Vincennes University had been founded in 1806, but had soon ceased to carry on its work. The State University began its career in 1820, as the State Seminary. It became Indiana College in 1828 and

Indiana University ten years later. Franklin College was founded in 1835 by the Baptists, and the Presbyterians started Hanover College in 1827.

The first committee on schools appointed by the Indiana Conference in 1832 set forth two other viewpoints regarding the beginning of a Methodist school. They said, "We are aware that when a Conference Seminary is named, some of our preachers and many of our people suppose we are about to establish a manufactory in which preachers are to be made. But nothing is farther from our views, for we are fully aware of Mr. Bernege's opinion, who, when comparing ministers to pens, observes that although the Seminaries have been trying to make pens for hundreds of years, they will not write until God nibs them." This definitely discouraged the idea of starting a Theological Seminary. Secondly, they solicited the aid of the Presiding Elders in selecting a suitable site for the new school. The plan was to start competition between two or more towns in bidding for the choice. At the conference of 1836 were representatives of Rockville, Putnamville, Greencastle, Lafayette, Madison and Indianapolis. Greencastle offered \$25,000 to bring the school to its community. Putnamville in the same county and Rockville in the adjoining county each offered \$20,000, while Indianapolis and Madison had but \$10,000 each to induce the Methodist to favorable consideration of their communities. On the second ballot to determine the location, Greencastle was chosen. Little in the way of the location or attractiveness of the community was offered by the representatives of Greencastle to influence the choice, but the larger sum of money was plainly a major factor. In the talks before the Conference by the representatives of the various communities, Mr. Calvin Fletcher, of Indianapolis, aided the cause of Greencastle by refusing to work hard for his community on the issue, saying it was not good for boys to be away from home in as large a place as Indianapolis would be some day. His prophetic words reflect a viewpoint shared by many people today and, indeed, used by the promoters of DePauw University in attracting young people to their school a hundred years and more later.

In selecting communities for schools in these early days, the healthful or unhealthful nature of the location was carefully considered and most always mentioned by the press. This may have been the natural reaction to a period of pesti-

lence such as Indiana had just experienced during the early 1830's, when cholera epidemics had swept many communities in the state. General Howard, representing Rockville at this Conference, said that there were some chills and fever in his community, and Mr. Fletcher admitted that some even died in Indianapolis, but Dr. Cowgill, representing Greencastle said, "People never die at Greencastle, although for convenience they have a cemetery there." The Conference appointed a committee to draft a charter for Indiana Asbury University to be submitted to the Legislature at its next session. This was done and the charter was granted by the 1836 Legislature. The ensuing resume of the development of Methodist schools and colleges is followed by the separate histories of the various institutions.

The first school in the state of Indiana, under the auspices of the Methodist Episcopal Church, was started in New Albany by the members and friends of the New Albany Wesley Chapel Church as early as 1836. The year before, the people of this church had determined to build an educational institution "in order that their children might have the advantages of a better schooling than was then possible in the community." This was plainly an effort at elementary education and though nominally supported by the Conference was mostly a local community enterprise. It is not likely the school continued in existence until 1840 although it is spoken of as having lasted several years.

In 1837 both a preparatory school and college were organized at Greencastle and Indiana Asbury University came into existence. Rev. Cyrus Nutt was elected by the Trustees as Professor of Languages and Acting President. In the spring of 1838 Rev. J. W. Weakley was appointed Preceptor of the Preparatory Department, which was designed to prepare younger students to continue in a college course. In 1839 Rev. Matthew Simpson was elected President, and Cyrus Nutt remained in a professorship until 1843 at which time he accepted a pastorate at Bloomington. In subsequent years he was again on the faculty of Indiana Asbury, President of Fort Wayne Female College, and later President of White Water College, and was again in the ministry before becoming the President of Indiana University in 1860. The first catalogue of Indiana Asbury University, published in 1840, showed 140 students. Today, 115 years later, it approaches 2,000 students, with a great campus of many buildings in comparison to the

small edifice in which the school was started. Indiana Asbury University gave the Indiana Conference "a school of its own." Thousands of Methodist young people have received their college education in its classrooms. A resumé of the support given by the Indiana Conference to Indiana Asbury University is told later in this chapter.

By the middle 1830's the thirst of the Conference members for a female seminary that they might take under their patronage was so great that it caused them to state that they were willing to accept the patronage of any school of this nature that might be started by a reputable man. It is not clear whether or not they were trying to encourage some of their members to start a school or trying to give publicity to their willingness. It may have been the result of this statement that led the friends of the Indianapolis Female Institute to solicit the auspices of the Conference in 1843. At any rate, a committee of the Conference in 1843 recommended the patronage of the Conference; they promise to recommend it to friends, and they appointed visitors to attend the annual examinations. In 1844 the visitors reported that the Institution was "enjoying a higher degree of prosperity than they had anticipated." In this year Allen Wiley, L. W. Berry, and W. W. Hibben were appointed as visitors. The association of the Conference with this school must not have been very close as no further reports were made to the Conference. Several successful female schools of this kind were being conducted in Indianapolis at this time, and it is likely the school taken over by the Conference may not have been able to continue for longer than the two or three years indicated in the reports to the Conference.

At the instigation of Allen Wiley and C. W. Ruter in 1845, the Conference took under its auspices the Madison Female Institute. The Conference members promised to recommend it to their people, and appointed the Presiding Elder and the preacher in charge of the Madison station to act as visitors. T. A. Goodwin writes that he was requested by the Protestant ministers of Madison to take charge of a female academy in that community which they wished to open "in view of the inroads the school just started by the Sisters of Charity were making upon Protestant families. . . ." He accepted and was connected with the school for four years, but he re-entered the ministry in 1848. Little else is known of this school, but

it seems safe to assume the school to which Rev. Goodwin went was the same as that accepted by the Conference for its patronage.

By this time the possibility of a series of female schools under the sponsorship of the Conference was growing in the minds of the members. In 1846 a resolution of the Committee on Education optimistically suggested that "our ministers at such points (where friends may suggest its location) be directed to have the subscriptions drawn payable to three persons in trust for such Trustees as may be appointed when the Seminary shall have been taken under patronage. . ." The next year E. R. Ames, Allen Wiley, C. W. Ruter, E. G. Wood, John Kerns, L. W. Berry, James Havens, Z. S. Bayless and Matthew Simpson were appointed as a board of commissioners to receive propositions for the location of a Female Seminary, and if a suitable location be found to ask for a charter for it . . ." from the State Legislature.

Two years later in 1848 the Committee on Education recommended the establishment of a female seminary at some suitable point of our Conference known as the "Whitewater Valley" and the establishment of a similar school at some suitable and central point on or in the vicinity of the Ohio River, and that the Presiding Elders of Evansville and Vincennes Districts along with the preachers in charge of the Princeton circuit receive propositions for the location of a female seminary in the southwestern portion of the state. In the same year an agitation for the establishment of a college in eastern Indiana led to contention between the people of Richmond and Centerville for the location of a school. Most of the controversy was waged in the editorial columns of the newspapers of the respective communities. Apparently Centerville won; for on January 27, 1848, was incorporated "The Trustees of White-Water Academy" whose responsibility was to establish a seminary of learning. This school occupied the commodious Wayne County Seminary building which had been built in 1828 and enlarged in 1847. It was leased to these trustees in 1849 on the provision that the North Indiana Conference would patronize it. This was agreed to and the following year (1850) the Indiana Conference was invited to share this responsibility and appoint trustees and visitors. This invitation was readily accepted. White Water College

enjoyed a relatively prosperous existence until the Civil War made it difficult to continue and it closed its doors about 1863.

At the 1849 session of the Indiana Conference commissioners appointed the preceding year reported that they had selected Princeton as the site for a female seminary in southwestern Indiana. Princeton Female Seminary was provided, by the Conference, a Board of Trustees of fifteen men who were authorized to procure a charter similar in its general provision to the Indiana Asbury University. However, they were cautioned not to proceed with construction of the buildings faster than they could procure funds. Rev. F. A. Hester was appointed as the Agent to collect funds for this purpose. Much the same action was taken and advice given in regard to the New Albany Female Seminary. In order to eliminate competition between the Agents of these schools in selling scholarships to finance the schools the Conference resolved not to approve the sale of scholarships or any other mode of raising funds except by simple donation. Both of these schools were ambitious, though worthy enterprises and their formation completed the plan of the Methodist educational leaders for female seminaries in all corners of the Conference bounds. However, neither school was destined to endure. Princeton closed its doors after six years and the Civil War brought to a close the New Albany school in 1866. The uncertain means of financing these schools made each year's work a precarious matter. In 1850 the New Albany school was called Indiana Asbury Female College and this name was used throughout the rest of its existence.

At the Indiana Conference in 1848 a resolution had been adopted asserting the time had come for the establishment of a Medical Department for Indiana Asbury University. This led to the organization of the Indiana Central Medical College, located at Indianapolis, which opened its doors in 1849 with 49 students. In three, short, troubled years it granted the degree of Doctor of Medicine to forty persons. By 1853 the financial affairs were in such confusion the trustees voted to suspend its operation.

Rising Sun upon two occasions has had connection with the Indiana Conference. On September 9, 1844, the announcement was made that the Rising Sun Female Seminary was opened under the superintendency of Rev. T. A. Goodwin, of Brookville, a member of the Indiana Conference, but November 29 of the same year the papers announced that a Rev.

Barwick had taken charge. This seminary existed through the 1840's and most of the 1850's, but most of the time was under the patronage of the Presbyterians. It is likely this was forcibly impressed on Rev. Goodwin during his short stay.

On August 22, 1851, the Quarterly Conference of Rising Sun adopted a resolution to establish an institution known as "The Rising Sun Wesleyan Seminary." Alex C. Downey, John H. Jones, Samuel Seward, Benjamin Morgan and William H. Sullivan were appointed as a Board of Trustees to buy land and select a site for the seminary. A brick building costing about \$6,000 was planned. It was to be three stories high and fifty-five by seventy feet in size. Subscriptions of stock costing fifty dollars a share was sold to finance this enterprise; and \$4,000 was considered a sufficient amount to permit the beginning of the work on the building. When completed it was to be placed under the patronage of the Indiana Conference. John H. Jones, J. A. Brouse and William M. Fraley were appointed Agents to solicit the subscription of stock and promote the general interest of the seminary. Unfortunately, history does not reveal what became of this enterprise. It seems safe to assume the Presbyterians were too well entrenched in their educational efforts in this small community to make the inauguration of another school of this kind feasible and it is not likely that anything further came of this idea of starting a Methodist School.

In 1851 two schools were started and a third considered by Methodist people. Several citizens of Jeffersonville purchased property called Jefferson Springs in the suburbs of Jeffersonville and asked to have it placed under the care of the Conference. This was done and trustees were elected for the next six years, but litigation regarding title to the land, and indebtedness encumbering the property delayed the beginning of a school although a building was a part of the property. No mention of this school is found after the Minutes for 1858 and it is apparent that it never became a reality.

In the year 1851 it was reported to the Conference that a new building in Indianapolis had been erected and 130 students were in attendance in the Indiana Female College. The trustees had purchased the lot the previous year and organized the school under the joint patronage of the Indiana and North Indiana Conferences. This school enjoyed almost a quarter century of existence before closing its doors in

1874, yielding to the successful development of coeducational public schools in the capital. From the southeastern part of Indiana it was reported to the Conference that the citizens of Brookville had raised about \$4,000 for the erection of a high school. It was also said they desired to establish a normal school for education of "pious young ladies" wanting to become teachers. For this purpose ground had been given and the subscribers were offering \$300 a year for support of an Agent. They requested the Conference to appoint a Board of Trustees and an Agent. The latter was to solicit funds for erecting a building and endowing a chair for the education of the "pious young ladies." This offer the Conference immediately accepted and appointed a Board of Trustees of eleven men. In doing this they stated that "the whole west needs such teachers, and it is the duty of the Church to furnish them." This college showed great signs of progress in its first years. By 1853 the college building had been completed and occupied and the name changed to Brookville College. Although intended to be a school for women, Brookville Female College, as it was called for its first seven years, admitted men students. The first man was graduated in 1860. This school was a matter of great pride to the Methodists of southern Indiana until it closed its doors in 1872.

Although the first Constitution of Indiana made provision for education and schooling it had failed to specify just how an educational system was to be financed and through the first three decades of our state history wholly inadequate public schools developed. In most of the county seats there were county seminaries and in the rural areas there were the district grade schools. Neither kind of school had adequate financial support. General dissatisfaction with the schools and the obviously high state of illiteracy existing in Indiana in the 1840's led to a popular movement to improve the school system. Many of the people were not convinced that schools should be financed by public taxation, creating "free schools" but a vote of the people on this matter in 1849 established the principle.

In 1851 the Constitution of the state was revised and much attention was given by the legislators to the matter of establishing a sounder system of schools through provision of better financial support. As a result of the provisions of the new constitution the county seminaries were discontinued, and to aid

in the development of better urban schools it provided that public schools could be built and supported by public taxation. Unfortunately, a decision of the Indiana Supreme Court nullified this provision of financing and delayed the development of secondary schools in Indiana's cities and towns for more than a decade. The failure of the public schools to develop rapidly in the 1850's made it possible for the private schools to flourish. Most of these were started by members of religious denominations, many of whom still felt that education was a major responsibility of the church, rather than the state. Seminaries and academies of Protestant denominations, among which were those of the Methodists, sprang up in great numbers in Indiana during the 1850's and 1860's. A Male and Female Academy was founded at New Lebanon in 1853 with Prof. A. P. Allen, principal, and Miss Talbot and one or two other lady assistants. During the winter of 1854-55 there were eighty-five students in attendance and by 1855 the academy building was ready for use. At this time New Lebanon was the educational and religious center of Sullivan County. The school was held for three terms yearly, the tuition being three dollars and seven dollars according to the department of study. The school continued until 1863.

The Bloomington Female College and Academy opened in 1853 with over one hundred students. Rev. T. H. Sinex was president and the Board of Trustees was composed of N. W. Akin, S. H. Buskirk, W. C. Tarkington, and Rev. Wm. M. Daily. It continued to prosper and was looked upon favorably by the Conference because of its location in a community they considered in need of a female school. The State University did not admit women at this time. Prof. T. S. Binkley was in charge of the school in 1857, but the next year in 1858 it came under the direction of A. D. Lynch, a popular instructor. It was thought destined to become a great school, but fate held otherwise for no further reports were made to the Conference after that year, and the school is known to have closed its doors about 1863.

The Bloomfield High School was brought to the attention of the Conference in 1854. The Committee on Education said, "we . . . are glad to see High Schools multiplying in our Conference and would rejoice to see them in every country town. In this way will the opportunities for obtaining an education be multiplied and placed within the reach of all." Rev. Leades Forbes

was elected president, but he resigned the next year and was succeeded by J. R. Baxter. In 1856 Rev. Hiram Lipe became its principal. The next year sixty-five students were enrolled and this number was reported to be increasing. Each year the Indiana Conference appointed visitors to the school, but after 1858 no mention is made of it and it is not likely that it existed many years following that.

A school under the auspices of the Indiana Conference called the Greencastle Female Collegiate Seminary is mentioned in the Minutes for 1853, but is referred to as the Asbury Female Institute in the reports of the next few years. Rev. George A. Chase was principal in 1855 and in this year the Conference committee recommended that the name of the school be changed in order not to confuse it with the female college in New Albany which was named Indiana Asbury Female College. This request was not accepted however. The next year it was said of this school that "the fondest expectations of its friends have been more than realized, its halls have been crowded with young ladies and its future is altogether promising." John Kiger, Wm. McGinniss, John Laverty and J. J. Stallard were then appointed as visitors to the school. In later years James B. Dean and Rev. J. B. DeMotte were principals of the school which apparently closed about 1860 as no further mention can be found of it after that date.

The successful inauguration of the many schools throughout the Conference prompted an idea in the minds of some of the preachers of the Conference, and in 1853 a committee was proposed to consider the founding of a school for the education of the children of preachers belonging to the Indiana Conference. B. F. Crary, W. C. Smith, John Kiger, H. S. Talbott, J. Hill and R. S. Robinson formed the committee that reported the following year. They concluded: "Whereas the facilities for education are constantly increasing . . . so that every man who has sufficient means may educate his sons and daughters, therefore:

Resolved, That Methodist preachers can educate their children well if they can get money enough to pay their expenses.

Resolved, That in view of the privations, sacrifices and labours incident to the work of the ministry and the impracticability of securing fortunes for our children we ought to give them as a legacy a good education.

Resolved, that the Stewards and estimating committees who fix the preachers salaries ought to take into the account the expenses necessarily incurred in educating their children and make their allowance accordingly.

Resolved, That we would remember with gratitude the kindness of any friends, who being desirous of making a permanent investment for the education of the preachers would donate or bequeath to the Conference any sum to be held in trust for the purpose mentioned. . . .

Resolved, that it is our conviction that this is the cheapest way of educating the children of the Preachers.

B. F. Crary, Chairman."

In 1853 after many years of Presbyterian presidents, Indiana University elected William M. Daily, a Methodist and a member of the Conference as president. He held this position as third president of the State University until 1859. In 1860 another Methodist, Rev. Cyrus Nutt became the fifth president of Indiana University. He had previously been the president of Methodist schools at Fort Wayne and Centerville as well as a member of the faculty of Indiana Asbury University. This position he held for fifteen years. Each year's Minutes of the Annual Conference of the M. E. Church contain, through this period, requests of the Bishop to appoint men to the position of President of Indiana University. This would appear that the Methodists were selecting the presidents, but such was not the case. This was merely the means the Conference had for keeping track of its members who were not in pastoral assignments.

The year, 1854, saw the beginning of a successful educational effort on the part of the Methodists. In the autumn of 1853 the Agent of the Brookville College approached John C. Moore of Moores Hill for a subscription which he obtained. However, this started Mr. Moore to thinking about starting such an institution nearer home. The idea grew in his mind and took action that resulted in the subscription of \$3,000 and the incorporation of the Moores Hill Male and Female Collegiate Institute by the Indiana Legislature on January 10, 1854. The sponsors asked the South-East Indiana Conference to assume control and this was done at its annual session in 1855. Buildings were completed and the school opened on September 9, 1865. Moores Hill College adopted from the begin-

ning the policy of coeducation, an innovation at that time in educational circles. The enrollment for the first year was 197 students. The first president was Rev. Samuel R. Adams. For many years the Conference willingly supported this school and many graduates were sent from its doors. However, by World War I the finances of this school were in such precarious condition, and the inadequacy of the location for the support of a college was so evident, the school was closed, and at the invitation of the citizens of Evansville it was formally moved to that city where it became Evansville College in 1917.

Another educational effort to benefit young ladies was started in Evansville in 1857. This was labelled in the Conference Minutes as the "Evansville Educational Enterprise." However, this may have been but an optimistic gesture on the part of the Methodists, for the committee reporting suggested appointing Commissioners to confer with the sponsors on the subject of the patronage of the Methodist Conference. No further mention is made of this and history does not reveal whether or not a school was started in Evansville at this time.

One other Methodist school was founded late in the 1850's. This was the Rockport Collegiate Institute, started in 1858 as an academy. It opened under the direction of Rev. Wm. S. Hooper, principal, and the Indiana Conference immediately appointed visitors. The trustees sold subscriptions to finance a building and by selling shares at twenty dollars each were able to raise about \$20,000 in a comparatively short time. The actual construction of the building, however, progressed slowly and it was not until 1859 that the cornerstone was laid and then the impending war further delayed the construction. In 1863 the name was changed from Rockport Academy to Rockport Collegiate Institute, and the school was formally opened that fall with about fifty students. By 1873 the competition of the free public schools made it difficult to maintain a school in Rockport and the institute was closed.

Indiana Asbury Female College at New Albany struggled along for fourteen years after its opening in 1852 and finally succumbed to the many debts and mortgages that hung over it; so that by 1866 it no longer enrolled students, and the property passed in ownership to hands beyond the membership of the Methodist Episcopal Church.

In spite of the many connections of the Conference with female schools and in spite of the financial difficulties encoun-

tered in keeping them open, the Conference in 1864 appointed a Board of Commissioners to locate a female college. The Board was comprised of J. H. Noble, H. Hays, Thomas Bowman, P. R. Stoy, S. Rariden and B. T. Hoyt. In 1865 they reported that notice of this offer had been given in the *Western Christian Advocate* and in papers published in New Albany, Bedford, and Greencastle. Following this offer the citizens of New Albany had offered a building valued from \$40,000 to \$50,000; Bedford a subscription of \$30,000 and Greencastle one of \$14,000. It was then voted to locate the school at New Albany and it was reported that the buildings and grounds were ready to be deeded whenever the Conference would appoint a Board of Trustees to receive them. It is presumed that this led to the beginning of DePauw College for Young Ladies, as no other school of this kind was started in that community at that time, and in 1866 the Methodists determined to celebrate the anniversary of American Methodism by the re-purchase of the college. This was made possible mainly through the munificence of Hon. W. C. DePauw, a wealthy glass manufacturer of New Albany. He presented the college, free from debt, to the Indiana Conference and the College was re-opened in September of 1866. Under the stimulus of good times after the war the college prospered. The name was changed to DePauw College for Young Ladies, a new wing was added to the building, and rooms for boarding the student were renovated. For many years it was the only strictly Protestant female college in Indiana. It continued in the education of young women past the turn of the century until 1905. This was the only female college of the Methodist Episcopal Church in Indiana to last into the twentieth century.

Today, Evansville College is the only Methodist institution of higher learning located within the limits of the Indiana Conference. The school was started in 1917 and in spite of the financial difficulties of its growing years and the problem of operating through the depression days of the 1930's it has endured, and at the time of this writing shows promise of developing into one of the strongest colleges in the state. The impetus given Evansville College by the post-war educational benefits offered to veterans of World War II and the Korean War, plus the increased prosperity of its patrons, and the community of Evansville, now insures its life through the future years.

The inevitable failure of the many Methodist schools became apparent to some of the educational leaders of the church as early as 1878, for at that time a meeting of representatives and friends of the Methodist educational institutions was called in Indianapolis to discuss the propriety of making all of the Methodist schools of the state a part of Indiana Asbury University. However, nothing came of the proposal and time took its toll of the schools. Of the Methodist schools existing from 1832 to 1956, only DePauw University and Evansville College have survived.

It is not difficult to explain the failure of the many Methodist schools of the mid-19th century. The private school education afforded by the academies and seminaries of that day was destined to give way to the free public school education. A changing social pattern of the twentieth century antiquated female education. Today enrollment in the private Methodist colleges is the privilege of those with the means to attend. This is a principle basic to our American democracy. The financial failure of the earlier schools rested upon their inability to increase their endowment funds to the point that the income from these funds could be used to pay the current expenses of the schools.

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New Albany Methodist Seminary

This was the first school organized and conducted under the auspices of the Methodist Episcopal Church in Indiana. Instrumental in beginning this school were the members of the Wesley Chapel Church in New Albany.

They bought a lot adjoining the church property on the east; on this plot which was sixty by one-hundred feet they erected a frame building which had a sixty-foot front and was forty-feet deep. It was divided into three rooms, two were on the ground floor with stairs at each end, and one was on the second floor. It was called the New Albany Methodist Seminary. Little is known of the offerings of the school but like other schools of its day, it must have been an elementary or grade school. Principals of this school were Marcellus Ruter, Rev. W. H. Goode and George H. Harrison, each having one to three assistants during his term as principal. In 1836 the Indiana Conference heard an appeal from the stewards and

leaders of New Albany Station begging the Conference to take under its patronage the New Albany Seminary. This the Conference complied with and proceeded to elect Allen Wiley, W. V. Daniel, E. R. Ames, C. W. Ruter and Wm. Shanks as trustees. The Bishop then appointed the Presiding Elder of the Charlestown district along with Aaron Wood and J. C. Smith as a board of visitors.

It is reported that the Seminary opened in the autumn of 1836 with about eighty students in the male department and sixty in the female department. Philander Ruter is said by F. C. Holliday to have been the first principal, he was followed by William H. Goode in May, 1837. Near the end of the Conference year Mr. Goode reentered pastoral work and was succeeded by George Harrison, A.M. who continued in charge of the Seminary for several years.

In its second year the school was flourishing with about two hundred students, two male and two female teachers and a comfortable building. It was, however, somewhat embarrassed by debt. It is not known how long this school continued, but the last mention of the institution in the Conference Minutes is in 1838 at which time the Presiding Elder of the Charlestown district with the preachers in charge of New Albany and Jeffersonville stations were appointed as a board of visitors. Names among the founders of this early school were Ruter, Wiley, Sinex, Leonard, Brown, Downey, Robinson, Evans, Stoy, Childs, Conner and Seabrook. One single class of six boys gave to the Methodist church the names of Charles Downey, John W. Locke, Thomas H. Sinex and George B. Jocelyn.

Indiana Asbury Female College

The Education Committee of the Indiana Conference for 1848 recommended the establishment of a female seminary at some suitable point in the vicinity of the Ohio River and appointed a board of commissioners consisting of John S. Bayliss, John A. Brouse, C. B. Davidson and the Presiding Elders of the Madison and New Albany Districts. The following year they recommended the appointment of a Board of Trustees consisting of fifteen men for the New Albany Female Seminary and requested the Bishop to appoint Rev. G. C. Beck as Agent. From this action it is apparent New Albany had been selected as the site most central and suitable. This enterprise was entered into by the Annual Conference with some degree of

caution as they informed the Trustees not to proceed faster with the building than they could procure funds. Five visitors were then appointed to report to the Conference the next year about the progress of the Trustees in starting the Seminary. By 1850 the Trustees had secured a lot containing about two acres of land, fronting on Main street with an excellent view of the river. Contracts had been let for the erection of the main building which was to be 48 by 66 feet in size, and three stories high above the basement. The Conference plainly felt the successful establishment of a female seminary of high grade in New Albany would be of great advantage to the Church in that part of the state. The name of the school at this time in the Conference Minutes was shown as the Indiana Asbury Female College although it earlier had been called the New Albany Female Seminary.

The visitors to the College witnessed the examinations of the students at the end of the first term in 1852, and reported that "it was their belief that they had been diligently and faithfully instructed." They also said "the examination was so conducted as to render it obvious that the Teachers first care had been to lay the foundation of a thorough education, by directing the attention of the students, first and sufficiently to the Elementary Studies. This we consider," they said, "a matter of singular importance and one we fear is too often neglected by the Educators of our day." . . . "and from what we have seen we feel authorized to promise the patrons . . . that they will not have the mortification to find that the students . . . have run through the College Catalogue of studies without understanding the first principles of Learning."

The visitors were especially impressed by the work of Professor Plagge who taught music. They reported all students were taught vocal music and those who so desired instrumental music. They said, "Our hymns are sung by all the scholars on the morning and evening of each day." The government of the school was described as "paternally strict . . . but not imperially rigid." As was the practice in that day "The president appears to consider himself responsible not only for the Literary Improvement of the Students but also for their habits, Morals, associations and entire character." The president, appointed in 1851 was Rev. Thomas H. Sinex, his assistant was Miss E. B. Whitney.

In spite of the precautions of the Conference to insure the

successful start of this school it was unable to obtain enough financial support and rapidly reached a state of indebtedness. In 1853 the visitors to the college regretfully announced that "due to circumstances beyond their control" the college had entirely suspended its classes. It became necessary to dismiss "Mr. Cooper" from the presidency but he refused to retire from the college buildings, which necessitated the Trustees bringing suit to obtain possession. The indebtedness was so large that thought of selling the building was expressed by the Trustees. Because of this circumstance a Board of Commissioners was appointed by the Conference to act with the Trustees on any decision they might make. The following year it was reported that the Trustees had possession of the building and that they had appointed Rev. T. M. Lynch as president. He was described in glowing terms by the visitors as a man of skill and ability, an experienced and well-known teacher, to whom the public could entrust their daughters. With unabated confidence the Conference appointed visitors for the following year. In 1855 the school was still heavily in debt (\$14,000) and at the Conference the members took up a collection of \$1,500 to help alleviate this, and also promised to do what they could to find donors. The success of Rev. Lynch was described as phenomenal and beyond the expectations of the friends of the school, but this must have referred to the academic aspects of the college. The Trustees reported that they had assumed the indebtedness and would personally take care of one-half the sum if the Conference would assume responsibility for the remaining half. In addition it was recommended that each preacher subscribe whatever amount he felt proper—this to be paid in four annual installments with interest, and to be repaid by the College in instruction. And it was further recommended that each preacher be requested to subscribe fifty dollars to be paid in annual installments of ten dollars which was also to be repaid to the pastors in instruction. However, this proposal did not meet with the approval of the Conference and they appointed an Agent to canvass New Albany for voluntary financial help, and also set up a Board of Directors to help by advice and influence to remove the debt.

It is not likely this action brought much financial relief to the College, but it did remain open and in 1857 was reported in prosperous condition, having the largest enrollment up to that time in its history. At the commencement exercises eleven young ladies received the degree of Mistress of English Litera-

ture and four of the young lady graduates were said to have become teachers. The names of the young ladies graduating in 1857 were Hettie M. Conner, Sallie A. Crawford, Susan E. Hooper, Julia A. Huncilman, Mary C. Gilmer, Mattie L. Kirkwood, Kate M. Miller, Mary R. Newby, Mary T. Ricker, Fannie I. Seabrook, and Myrtilla O. Wilson. In this year Rev. B. F. Rawlins was reappointed president by the Bishop. The Conference also authorized President Rawlins to receive books for a library to be entitled "The Library of Indiana Conference for the benefit of Indiana Asbury Female College."

Visitors to the school in this year reported the "bond of affection between teachers and pupils very strong," but this is hard to imagine when the regulations of the College advised against the eating of candy. They read: "Confections, sweet-meats, and nuts, invariably occasion head-ache, and when privately used, cultivate the selfish-propensities, and therefore should not be sent to pupils."

In 1858 the faculty consisted of Rev. B. F. Rawlins, President and Professor of Intellectual and Moral Philosophy; Miss M. J. Miller, Mathematics; Miss C. R. Chandler, Natural Science; M. M. Rawlins, English Language and Literature; C. F. Sanders, Modern Languages; Charlotte E. Bright, Piano; Mr. C. H. Herold, Instructor on Guitar and Vocal Music; M. J. Miller, Painting and Drawing; Lydia M. Gause, Primary Department. The catalogue listed the graduates of the school beginning with Miss Isabella Crawford the lone graduate in 1853, and continuing through 1858. A total of twenty-seven young ladies graduated in that period, including the eleven listed earlier in this account.

An historical account of the school given in the catalogue explains that the school was designed to build up an institution which should afford young ladies the facilities of a more thorough and liberal education than could be found in ordinary schools and seminaries. In other words, "to offer young ladies an education in every respect equal to that afforded in our colleges to young gentlemen." The writer went on to say, "One of the great errors in the history of Christian civilization is that comparatively no attention has been paid to the education of woman. Who can tell how much civilization has been thus retarded. What sagacity can determine the degree of improvement the race would now have attained had the same attention been paid to the education of woman as to that of man!" The location of the institution was described

thus: ". . . in the beautiful and healthy city of New Albany, Indiana. No place on the Ohio river is more accessible by safe and regular packet steamers, connecting with all navigable streams of the South and West, and the railroads terminating upon their water, than this city. By its grounds flows the beautiful Ohio. Immediately on the east is the Jeffersonville and Indianapolis Railroad. Stretching away to the north is the New Albany and Salem Railroad; while only a little distance away is the Ohio and Mississippi Railroad connecting with New Albany, by the Salem and Indianapolis roads. The edifice consists of a center building and two wings—one of which is yet to be erected—all extending upon the same front 120 feet. The main building is 48 feet front by 68 feet deep, three stories and an attic in height, exclusive of a basement story nine feet high. The wings extend to the right and left of the centre building, each being 36 feet front by 42 feet deep, two stories and an attic in height exclusive of a basement story of the same height as that of the center building. The wings recede eight feet beyond the line of the main edifice. The building was erected for an extensive boarding school. It is substantially built of brick, ornamented with a projecting cornice of bracketed Italian style of architecture. The internal arrangement affords easy communication with all parts of the building by means of spacious halls, running at right angles affording through ventilation. All the rooms in the building and the halls are lighted with gas, by which the inconvenience and danger of oil and camphor lamps are obviated and a better light secured."

The catalogue stated that because of the school's financial insecurity "each young lady will be expected to settle her school bills in advance either by cash or an approved note," and goes on to explain that "this is necessary as teachers must be paid, table expenses met promptly, and comfortable fires kept up," all of which involved an outlay of cash. Religious exercises were held every morning at eight-thirty at which the Scriptures were read and singing and praying concluded the service. All young women were required to attend, as well as to go to church on the Sabbath in company of the president and his family, if not with parents or guardians.

The school offered the usual courses or branches in keeping with similar schools of the day. However, broader offerings in languages were afforded and the prices seemed higher than

in some of the schools in existence at that time. This is seen by the following table:

Expenses of Day Scholars

In the Primary Department, per term	\$ 4.00
In the Academical Department, per term	6.00
In the Collegiate Department, per term	9.00

Expenses of Boarders

Board, per term, including lights and fuel	\$40.00
Washing, per dozen	.50
Tuition same as day scholars	

Extra Expenses

Music on Piano, per term	\$14.00
Use of Instrument	1.00
Drawing and Painting, per term	5.00
French, per term	5.00
German, per term	5.00
Italian, per term	5.00
Spanish, per term	5.00
Instruction on Guitar, per term	10.00
Vocal Music, per term	5.00

The school year consisted of forty weeks which was divided into two equal session of twenty weeks each. These again were divided into terms of ten weeks each.

It may have been because of the obviously higher prices of this school that the special committee of the Conference that year complained that "our church is daily losing ground for want of a cheaper system of education."

In an effort to attract more students to this school the Trustees in 1859 opened its doors to male as well as female students. Because of the boys being in the school the name was changed for one year to Asbury College. The Trustees in making this change reported that "they were now convinced that separation of the sexes in their education was productive of more evil than good, and was, in a word, contrary to nature." Six young ladies were graduated this year.

Although the prospect of an increased enrollment in the College was likely, the year 1859 again brought financial troubles to the school. The owner of the school property apparently took it over but offered to sell it to the Indiana Conference for the \$11,000 for which he had purchased it.

To accept this offer the Committee on Education suggested finding 110 people who would put up \$100 each. Rev. H. Gilmore was appointed the Agent with \$1,000 traveling expenses and authority to receive money for the College. His efforts produced \$5,538 in one year and apparently this made possible the continuation of the school as reports of the visitors continued to be made to the Conference up until 1862. In 1861 Rev. G. A. Chase, the President, was also made Agent for the year. The classes of the school were suspended at this time. However, in 1865 the Conference appointed as Trustees of Asbury Female College, W. C. DePauw, J. H. Marshall, Peter R. Stoy, J. F. Lindley, J. H. Conner, J. Kiger, D. McIntyre, Prof. G. W. Hoss, H. Hays, G. W. Walker, Dr. S. Rariden, Dr. R. Curran, J. F. Glover, T. G. Beharrell, and M. C. Kerr and the South East Indiana Conference was asked to join in naming visitors to the school. A year later the visitors reported nearly one hundred students had been in attendance, and Rev. E. Rowley elected president. The buildings were put in repair and all rooms neatly carpeted and furnished and the institution reported out of debt. This condition of financial prosperity was not explained until the reports of the visitors for 1867 tell of the plans of W. C. DePauw, one of the Trustees, to build a large addition to the original building. The catalogue for 1866-67 announced that the college property had been repurchased by the energy and liberality of its friends and was offered free of debt to the Conference, and that six or seven thousand dollars had been raised in addition by Centenary contributions. These funds were used in improving, beautifying and furnishing the College building. The school did not open, however, in 1867.

DePauw College for Young Ladies

The college building of the Indiana Asbury Female College, which had been unused during the year 1867, was taken over by Methodist patrons and mainly with the support of W. C. DePauw a new school was started. The transition from the Indiana Asbury Female College to the DePauw College, as the new school was called at first, is difficult to understand today as both schools used the same building, but apparently entirely different patronage was involved in the maintenance of the two schools.

In 1868 the new wing to the college building, financed by W. C. DePauw at a cost of \$10,000, was completed. This increased the facilities of the school so that it was capable of handling 100 boarders and 200 day students. It opened in this year with 110 pupils. The catalogue shows that much the same kind of education was offered as had been offered by the Female College preceding it. However, boarders were expected to furnish supplies, and regulations concerning their handling of money were established. The rules concerning "outfits" were given thus:

Outfits

"Each boarding pupil will be expected to furnish one-half the bed-linen and covers necessary for one bed (two pupils occupying one room), and towels and napkins sufficient for her own use.

Also each pupil should be provided with an umbrella, a pair of thick walking shoes, and all her clothing requiring washing, should be clearly and indelibly marked with her name.

Parents are requested to furnish their daughters with apparel before leaving home, in the selection of which, neatness, simplicity and comfort, should be sought, rather than costly attire and ornament, which are so decidedly unbecoming and injurious to young ladies at school.

To prevent extravagance, all moneys intended for the use of the boarding pupils, must be left in charge of the President, and in the absence of the parent, all purchases must be made through one intrusted by him, with this special duty."

DePauw College for Young Ladies, following this auspicious start, continued to prosper as post-war conditions became more favorable to the financing of such schools, and W. C. DePauw continued to contribute generously to its support. In 1870 there were 140 students, the next year 115, thirty-two of whom were boarding students. Rev. Erastus Rowley continued as President with a staff of five assistants. The Trustees having expressed a need for a library and more apparatus were given these by W. C. DePauw the following year. The College continued out of debt until 1876 when a fire in March caused repairs and improvements to be made. In 1878 the Trustees elected an eminent minister to the presidency, which had been vacated by Rev. Rowley. However, the minister

declined the honor and the school was closed for a year. In 1879 it opened under the presidency of Rev. W. R. Halstead. He was assisted by six teachers. In order to attract students W. C. DePauw set up a scholarship fund amounting to \$1,000, which, as the visitors reported made "tuition for boarding students entirely free." It was also announced that daughters of ministers enrolled in the regular course would receive a deduction of 20 per cent.

In 1880 Rev. F. A. Friedley was elected to the presidency and the Music Department was announced as "full." The Art and Music offerings were advertised prominently at this time, and a year later another department, called Domestic Art, was added to the school in which the young ladies were taught housekeeping, cooking, dressmaking, and general domestic economy. "The President had raised the course of study so as to afford two full years offerings after the young ladies have completed the best course of the high schools of the state." It may have been because of this broadening of offerings that the enrollment was increased the next year by 30 per cent over the previous year. In 1881 there were sixty-eight students in the school and the following year ninety.

In 1883 W. C. DePauw contributed \$1,500 which was used to pay taxes, insurance and to purchase additional furnishings. However, in the Conference report for 1884 it was said the Trustees needed \$600 to complete a sum of \$1,000 to be used for repairs and refurnishing. Mr. DePauw was said to be unwilling to carry this burden alone in the future. The Conference had not contributed money to the school for some years.

In 1885 Rev. L. M. Albright was appointed president but owing to insufficient remuneration he resigned the next year, and it was announced that Miss Adelia Woodruff would carry on. At this time Prof. J. B. Leslie took over the Music Department. Once more the College was in financial straits and in 1887 the Trustees stated that they had taken steps to secure the property against damage and had closed the school. At this time the idea of making the school an auxiliary of DePauw University, which had just been left a large legacy by Mr. DePauw, was introduced to the Conference; however nothing was done about it. The Conference had not given up the possibility of reopening the school, however, and for two years committees were appointed to look into this possibility.

In 1889 it was announced to the Conference that Brothers James W. and Benoni A. May had taken charge of the College and opened it. The next year Prof. Charles Poucher was added to the faculty and it was reported that twice as many students had enrolled as in the previous year. In 1891 there were 101 students enrolled. A new piano graced the Music Conservatory, but the Primary and Grammar Departments were discontinued. The next year 113 students attended the school and it was announced that the principal was to raise the grade of scholarship so that students could go with certificates directly to DePauw University and the State School and have them honored. DePauw College for Young Ladies acquired the leadership of Miss Adelaide L. Packard in 1894.

At this time it was apparent that the continuation of the school was questionable and several proposals to utilize the school were made to the Conference. W. R. Halstead suggested that it be changed to a Methodist Hospital to be called "The DePauw Deaconess Home and Hospital." However, a committee after studying the proposal for a year determined that this was not in keeping with the charter held by the Conference. Another proposal, answered in the same way, was to make it a home for superannuated Methodist preachers, their wives and children. It was subsequently explained to the Conference in 1897 that owing to the financial depression, and other causes the patronage of the school had declined so that only the Music Department had been kept up under the tutelage of Miss Packard. That summer the building was struck by lightning and partly destroyed by fire but fortunately the loss was covered by insurance, permitting the restoration of the structure. In 1898 the school opened under entirely new management. Miss C. A. Campbell was president and an efficient faculty was secured. It seems likely that the control of the college was not too directly in the hands of the Conference for a few years as the visitors reported in 1901 that they had urged the Board of Trustees to bring the school under the direct influence and teaching of the Church. In 1903 the Board reported that they had tried to find a Methodist to take the presidency but were unable to do so. For this reason they rented the school building to the New Albany School Board for use as a high school. A rent of \$600 a year was charged. This continued to be the situation until 1905 at which time the deeds to all property of the school—real and personal—were transferred to DePauw University.

Rockport Collegiate Institute

In 1857 a group of prominent Rockport men gathered to organize an academy. This group was headed by the Methodist ministers, E. H. Sabin and H. S. Talbott. They decided to build a school costing nearly \$20,000, and for the purpose of obtaining this amount, shares worth twenty dollars each were sold. Most of these were sold by 1858 and the construction of the building was started in that year. The first trustees were J. W. B. Moore, N. Pyeatt and William Jones. Rev. Talbott was made the Agent, and J. J. Hight, J. M. Green and F. A. Heuring were appointed visitors. Building plans progressed slowly and it was not until July 11, 1859, that the cornerstone was laid.

This was an important occasion and the ceremony was conducted by Thomas F. DeBruler. Dr. Sabin addressed the gathering on the subject of Female Education, and the Rockport Brass Band furnished music to add to the festivity. The building under construction was fifty by seventy feet in size, three stories in height with brick walls eighteen inches thick. It was hoped that the building could be ready for use at an early date but it was not so destined. The war began without the building being completed and the Trustees were unwilling to get into heavy debt in order to accomplish this deed. In 1863 the name was changed to Rockport Collegiate Institute, and that fall the school was formally opened, and Professor W. S. Hooper was named principal. He was capably assisted by other teachers among whom was Miss Sue Hooper, his sister. The successful inauguration of this school aroused in the people of Rockport an enthusiasm, and the young people of the community took much greater interest in education. General James C. Veatch, in addressing a gathering in the town, said, "Our society here bids fair ere long to become a most powerful means of disseminating truth and eradicating error. Nor would the future be overstrained were we to imagine that we already see the pale, crippled and haggard ranks of ignorance and error recoiling before the well directed aims of the invincible phalanx of free discussion and patient investigation."

In September, 1863, beginning with fifty students, the school increased its enrollment the second term to eighty-seven, and during the second year reached a total of 135

male and female students of whom about one-third came from a distance to the school. In spite of many of the young men enlisting in the army in the year 1864, the second year of the school, opened with one hundred students. Five teachers were employed, including one music teacher and preparation was being made to open a regular German department. The school was prepared to graduate male or female students in either classical or scientific departments.

In January, 1864, J. W. William was appointed Agent and he succeeded in collecting most of the unpaid subscriptions so that the Institute was out of debt. In addition to this he collected during the year sufficient funds (\$1,325) to purchase a \$425 piano, a set of philosophical apparatus worth \$500 and \$200 to "fit up" a chapel.

To guard the students in the Institution against evil influences such as profanity, card playing and drinking; the catalogue of 1866 explained that "we hold that no teacher has the right to retain such contaminating influence among the pure and innocent minds of youth." This assurance was taken to heart by the people of Rockport as they continued to enthusiastically support the College by contributions sufficient to keep it out of debt through most of its years of existence.

On August 28, 1866, the school opened with 197 students. The Trustees at this time included James C. Veatch, E. Pennington, E. H. Sabin, George H. Baisley, Lewis G. Smith, D. F. Bates, H. Hays, B. F. Rawlins, W. K. Turner and W. T. Iglehart. Visitors from the Conference were H. R. Naylor and G. F. Culmer. Rev. O. H. Smith was principal of the school. The teachers at this time were Prof. John W. Webb and Prof. William F. Gillmore, both assistants to the President. The school was coeducational. Young ladies were graduated from a full college course, and young men were prepared for the university. A frame addition was added to the academy building at this time and it served for a dining room and kitchen. This was to be used by those students who came from a distance.

In 1868 there were five members on the faculty, and 165 students enrolled in the school. The tuition in the college classes was increased to ten dollars per term. On June 1, the first graduating class left the school. A Boarding Department, exclusively for young ladies had been completed, doubtless as

a result of the additional eating facilities. At this time the school was completely free of debt.

In 1870 it was reported to the Conference that Prof. O. H. Smith, after four years of service had resigned. The following year Prof. D. C. Culley was President and 173 students were in attendance, which appeared an encouraging situation to those interested in the school. However, in 1872, although the enrollment was 168 students, an indebtedness of \$1,400 had been acquired. This led to the mortgaging of the grounds and building with an imminent possibility of these being sold. The Trustees of this school were particularly sensitive to a condition of indebtedness and the next year sold the school to the School Trustees of Rockport for use as a high school.

The Rockport Collegiate Institute, educationally, was among the foremost schools of the state. From it many of the citizens of Rockport were graduated. From there they went to Indiana Asbury University or the State University. However, like many other academies the school was a financial failure and as the public school system in Rockport developed, the need for the private academy was ended.

White Water College

White Water College, located at Centerville, was incorporated January 27, 1848, as the result of an agitation for an institution of higher learning in the eastern part of the State. It was leased to the Trustees in 1849 with the provision that the North Indiana Conference of the Methodist Episcopal Church would take it under its patronage. In 1850 the North Indiana Conference requested the Indiana Conference to share this patronage since it was located on the line between the two Conferences. Two years later it came under the auspices of the South East Indiana Conference when this organization was separated from the Indiana Conference. The first president was Rev. Thomas A. Lynch, who took office in 1849 at which time the school was opened to students. However, his term of office lasted only a few months; he resigned and the presidency was given to Rev. S. T. Gillet, the Presiding Elder of the Centerville District. His health prevented his acting in this capacity, but he was healthy enough to return to the itinerancy and did so instead of serving the College. He was followed by Rev. D. Stevenson, acting president,

who managed the institution until the appointment of Rev. Cyrus Nutt, formerly Professor of Greek in the Indiana Asbury University and for a brief time the President of the Fort Wayne Female College.

In 1849 the name of the school was given as the "White Water Female College and White Water Academy." The president had one male and one female assistant to conduct the program. In those days schools were not graded but were made up of several courses lasting only one term. In the case of this school a term lasted fourteen weeks, and tuition was paid on the basis of a term. White Water College offered the following courses in 1849:

Preparatory, Junior Section	\$3.85
Preparatory, Senior Section, exclusive of languages	4.50
Preparatory, Senior Section, with languages	5.00
Scientific Course, embracing Mathematics	
Belles Lettres, Moral and Intellectual Science	6.50
Regular Course, female college	7.50
Music on Piano	8.00
Use of Piano, per term	2.00
Drawing and Painting	5.00

When Rev. Nutt took the presidency in 1850, the Rev. James A. Beswick was elected as Professor of Mathematics and Natural Science and Miss Mary Thorpe was secured as an assistant. A visitor to the school described the work of the school:

"... During my stay I was much impressed with the order of the students. All were attentive and fully aware of their duties, and evidently ambitious to perform them. My time did not allow me to visit the preparatory department. I hope this Institution will be well sustained, which will surely be the case if the gentlemen at the helm are justly appreciated."

One interesting custom in connection with the College at that time was the manner in which examinations were conducted. These were held semi-annually; the president called in the best minds of the community to assist him in orally questioning the students. In 1851 sixteen men besides the president questioned the students. Among these were Oliver P. Morton, later Governor of the State, and George W. Julian,

a politician of note in the later years. Notices of these examinations were usually published in the newspapers and the public invited to attend the exercises.

The lack of a college for male students in eastern Indiana caused the Board of Trustees to amend the charter of the College to allow young men to attend as well as young ladies. This was done in 1851. In 1849 the visitors reported attending the examinations and said that in addition to the usual branches studied the young ladies were being taught the legal rights of women, and domestic economy. And that they were being instructed regarding "their relation to men, and to civil and social society."

Trustees of the College in 1850 included Enoch G. Wood, George Holland, William Burnett, John B. Stitt, Thomas G. Noble, and John B. Julian. Thomas A. Goodwin was visitor in this year.

The following year the visitors reported the Board of Trustees had organized the school with "powers and privileges for the male as well as the female department." This addition of a department for boys they felt drew the serious consideration of the Conference, and the visitors reported that they felt that at this time the Conference was not ready to undertake the endowment of any other male college, other than the one whose "imperious and increasing wants" have already been alluded to. The request of the Board of Trustees to appoint an Agent to sell scholarships and collect funds for a library was also turned down by the committee because they felt "the multiplication of agencies is a sore evil." It does not appear that the College had an Agent during these years, but it is evident that it held to its decision to admit men as well as women students.

A plan to sell scholarships was published in the local paper that was much more elaborate than the usual plans of that day. This was possibly the cause of the mistrust shown by the Conference Committee on Education which resulted in their refusal to appoint an Agent for the College. The plan contained the following provisions and stipulations:

- "1. One scholar may be kept for 20 years for the payment of \$50, free from tuition fees, in any of the classes of the Academical or Literary Departments of the College in such studies as are or may be essential to graduation.

2. The scholarship shall not be assignable or transferable.

3. Only one student, during the same session can, under any circumstances be kept on the 40 year scholarship, and only two at a time on the 20 year.

4. During the life of the purchaser, no student (except as specified below) can receive tuition of said scholarship, unless he be the purchaser himself or his child or grandchild.

5. After the death of the purchaser the right of tuition for himself, his child, or his grandchild, shall descend to each descendant or other person, as may be specified in the will of the purchaser and the right shall descend from generation to generation, by will and not otherwise.

6. Should the purchaser die intestate, then the right of personal tuition shall descend to any or all of his children, who may claim such tuition one at a time, for forty years, or two at a time for twenty years.

7. It is further agreed, as a modification, of the above articles, that as soon as the Board of Trustees shall have sold and secured 500 scholarships in the institution as aforesaid, any young man or lady whom he may select to educate, and who shall bring with him or her a certificate from said purchaser, that he or she is sent by him without compensation received or expected, from the student or his friends; provided that but one student at a time may be received on the 40 year scholarship, or two at a time on the 20 year scholarship.

8. Nothing in the above is to be construed as giving any right to any student to remain in the Institution who is guilty of immorality or disobedience to the rules and regulations of the college as established from this time on by the Trustees or Faculty of the College. 'It is also expressly understood between the parties of the aforesaid, that as soon as the Trustees shall have sold 500 scholarships, said scholarship may be made available by paying the first note and interest on the others till due.' . . .

'Payments may be made in four equal annual installments. The Institution is embarrassed with debt, and with its present learned, energetic and enterprising Faculty it seems to combine every element of the highest success.'

December 13, 1852. Ex. Committee

T. G. Noble, Israel Tennis, William Duey."

A Primary Department was opened in the school on March 10, 1852. Under the guidance of Martha Hurlbutt, who was employed as an assistant teacher in charge of the department; Orthography, Reading, Writing, Elementary Arithmetic, Geography and Grammar were taught. In this lower school tuition was "\$187½ per part, or \$2.50 per term of 16 weeks."

In 1853 a branch of the school was established in Richmond in the basement of what was then the Methodist Episcopal Church with Mr. John Baker in charge of the higher levels of instruction and Miss Sarah Finley in charge of the Primary Department. The school did not last more than a year and was called the Branch School of the White Water School of Centerville. However, this was the first example of "extension" work carried on by any educational institution in Indiana.

The catalogue of the White Water College for the year ending July 27, 1855, shows some interesting information concerning this school. The faculty consisted of Rev. Cyrus Nutt, President and Professor of Moral and Intellectual Science; Rev. George B. Jocelyn, Professor of Mathematics and Natural Science; Miss Mary Thorpe, who started the Primary Department, died and was succeeded by Miss Amanda R. Atwood. Teachers of French, Painting and Drawing included Mrs. Mary E. Dunn, Miss Sarah E. Noble and Miss Margaret Bickle. Teachers of the Primary Department included Miss Mary E. Prichet, music teacher; Miss R. A. S. Martin and Mr. Thomas Barnett as assistant teachers.

A total enrollment of 184 students was shown in the following courses:

Ladies	Summary		Gentlemen
Ornamental	2	Juniors	1
Senior Class	6	Sophomores	6
Junior Class	9	Freshman	2
First Class	30	Irregular College	32
Academic Class	26	Preparatory	21
Primary Class	24	Primary	25
	—		—
	97		87

The Course of Study showed what was included in the various departments:

Primary Department—In this department will be taught the rudiments of Orthography, Reading, Writing, and Arithmetic.

Academic Department—English Grammar (Pinneo's), Geography (Pinneo's), Analysis (M. Elligotts), Arithmetic (Smith's) Aids to Composition (Parker's), History of the United States (Wilson's) and Philosophy, First Lessons, (Cutters).

Collegiate Department—First term—First Year

Algebra, (Loomis's Elements), Ancient History (Robbin's), Book-keeping (Fulton & Eastman's), Parsing (Pollok).

Second term

Algebra (Loomis's Elements), Botany (Wood's), Modern History (Robbin's), Exercises in Parsing and False Syntax.

Third term

Algebra (Loomis's) Botany completed (Woods), Natural Philosophy (Grays).

Junior Year—First Term

Algebra (Loomis's), Geometry (Loomis's), Rhetoric (Boyd's), Natural Philosophy (Gray's).

Second term

Geometry completed (Loomis's), Chemistry (Gray's), Logic (Whately's).

Third term

Chemistry (Gray's), Trigonometry and Mensuration (Loomis's), Elements of Law (Smith's).

Senior Class—First term

Intellectual Philosophy (Upham's), Geology (Hitchcock's), Astronomy (Mattison's).

Second term

Intellectual Philosophy (Upham's), Political Economy (Wayland's), and Moral Philosophy (Wayland's).

Third term

Moral Philosophy (Wayland's), Physiology (Cutter's Evidences of Christianity (Alexander's).

Classical Course

First lessons in Latin

First lessons in Greek

Caesar (Anthon's), Greek Reader (Anthon's), Virgil (Cooper's).

Cicero (Anthon's), Horace (Anthon's), Graeca Majora.

First lessons in French (Ollendorf's New Method).

Perrin's Tables (Bolmar's).

French Testament

Vie de Washington

Telemaque

Charles XII

Corinne

"The young ladies and gentlemen of the Collegiate and Academic Departments will be required to write compositions weekly, during the entire course. They will also receive frequent instruction in Reading with particular reference to

Orthography and Pronunciation. Those students who shall have completed the foregoing course of English Study and sustained satisfactory examinations, shall be entitled to the degree of 'M. E. L.,' Mistress of English Literature. Those who, in addition to the English course, shall have completed the course in the Languages, shall be entitled to the degree of 'L. B. A.,' Lady Baccalaureate Degree.

Course of Study for Males

Preparatory Department—English Grammar, Geography, Arithmetic, Elements of Algebra, Latin Grammar, Greek Grammar, Latin Reader, Caesar, Virgil, Sallust, Greek Reader.

Freshman Class—First term

Virgil continued (Cooper's), Cyropoedia (Majora), Algebra (Loomis's)

Second term

Cicero's Orations (Anthon's), Herodotus (Majora), Algebra continued (Loomis's).

Third term

Cicero's Orations (Anthon's) Xenophon's Memorabilia and Isocrates (Majora), Algebra finished (Loomis's).

Sophomore Class—First term

Odes of Horace (Anthon's), Thucydides and Demosthenes (Majora), Geometry (Loomis's).

Second term

Odes of Horace, and Satires, etc. (Anthon's), Plato and Donginues (Majora), Geometry finished (Loomis's).

Third term

Cicero de Oratore, Euripides (Majora), Plane Trigonometry, Surveying, Navigation, Mensuration.

Junior Class—First term

Tacitus, Germania and Agricula, Homer's Odyssey (Majora), Spherical Trigonometry, Analytical Geometry (Davies).

Second term

Juvenal and Cicero Senectuta et Amicitia, Sophocles (Majora), Chemistry (Gray's), Differential and Integral Calculus (Davies).

Third term

Astronomy and Mechanics, Political Economy, Chemistry and Geology.

Senior Class—First term

Moral Philosophy (Wayland's), Mental Philosophy (Wayland's), Logic (Whateley's), Elements of Law (Smith's).

Second term

Moral Philosophy, finished, Mental Philosophy, finished, Rhetoric (Whateley's) Natural Philosophy.

Third term

Laws of Nations (Votell's), Evidences of Christianity (Alexander's), Butler's Analogy, Natural Philosophy.

Exercises in Latin and Greek prosody and composition and recitations in Classical Literature, are conducted throughout the Classical course.

Lectures will be delivered during the year on various subjects, embracing Natural Philosophy, Evidence of Christianity, Ancient and Modern History, Mythology, Chemistry, Physiology and Astronomy.

The Collegiate year begins on the last Monday in August and ends on the last Wednesday of June. It is divided into three terms of fourteen weeks each, with a vacation of two weeks at the close of the second term.

At the end of each term, and also at the close of the College year, there will be a rigid and impartial examination of all classes in the different Departments, when those members only will be advanced who shall exhibit a general and thorough knowledge of the studies pursued.

Remarks

The government of the Institution is mild, but decided. The morals of the students will be carefully guarded, and no effort will be spared to promote their moral and intellectual improvement.

Students are expected to attend church twice each Sabbath—once in the forenoon, and once in the afternoon—at such places of worship as parents or guardians may desire.

Minerological Cabinet

Much time and money have been expended by the friends of the Institution in procuring a good Mineralogical Cabinet. In it are about three thousand rare American and Foreign Minerals, and Geological Specimens."

Cyrus Nutt, with George B. Jocelyn as assistant teacher, remained with the College until 1855 when Rev. Nutt resigned and Jocelyn took his place. In this year Mr. A. B. Shortridge came to teach in the College and remained for six years. During his stay he was never president of the College, but it fell his duty to keep the school together and hire the men who occupied this position. E. E. Edwards of Brookville, accepted the presidency in the middle of the year 1855, and then joined with Daniel Roberts of Richmond, to lease the College for five years for \$500. At the end of three months both of these men retired and left the money for Shortridge to pay. This he managed to do by saving from his meager salary, which he earned by working in Indianapolis between terms.

While teaching in Centerville Shortridge said he had the

first floor of the west wing of the College partitioned off and lived there. The first floor of the east wing consisted of one large room and cloak room. The second floor of this same wing contained two recitation rooms; these two wings were connected by the main building. The first floor of it consisted of the assembly room. Over this, on the second floor, was the chapel containing a stage, which was seven feet deep, fourteen feet wide and elevated to a height of about fourteen inches. In the south end of this building was a large crack running vertically the entire height of the wing. This seemed dangerous and Shortridge had braces put on the walls of the wing. This frightened the pupils and attendance immediately decreased. In time of storms Mr. Shortridge thought it necessary to dismiss school for fear the walls would give way.

On entering the front door of the main building one entered the hall ten feet wide which ran back eighteen feet to where it intersected a cross hall which entered the east and west wings and the assembly room on the south. From this cross hall one ascended to the second floor where the hall arrangement was the same except for a room to the north at the head of the stairs. The chapel on the second floor was spacious for those days and in it chapel services were held each morning, and many prominent men came there and spoke. Entertainments were also given in this chapel by the several literary societies of the school and community. Two of the most prominent college literary societies of that day were the Sigournian, and the Adelphon Literary Society.

On July 1, 1856, the Indiana True Republican published the following announcement of the exercises at the College:

“Sabbath morning, July 4th, the annual sermon will be preached by Rev. F. G. Black in the Centerville Presbyterian Church.

Monday A. M., July 5th, examination of younger pupils and exhibition at 2 P. M.

Tuesday and Wednesday, examination of more advanced classes.

Monday evening, July 5th, exhibition of academic department.

Tuesday evening, exhibition of music department.

Wednesday at 3:30 address to students by William C. Moreau.

At 7 P. M. exhibition of Sigournian and Platonean Societies.

Thursday evening, July 7, address before the Literary societies by G. H. Hoss, of North Western Christian University of Indianapolis.

Exercises will be held in the College Chapel.
Friends of education invited."

Fortunately the formal exercises described above were not the only kind of public entertainment in which the students participated. A broadside distributed in 1861 described quite a different type of performance. It would be interesting to know which performance drew the largest crowd from the interested people of Centerville and vicinity:

Jones Hall
Exhibition of White Water College, Centerville

Thursday Evening, Dec. 5, 1861

Programme

Part I

Duett	Prayer	Grand March
Joy Joy! Freedom Today		Chorus
Oration—Passing Away		Robert Polk
Declamation—Hatred of the Poor Against the Rich		William Noble
In light Tripping Measure		Chorus
Rehearsal—Maud Muller		Sophronia Powell
Essay—Great Ideas		Rebecca Julia
Water Lillies		Chorus
Essay—The Light of the Ocean of Life		Charlotte Snyder
Essay—Angel of the Battlefield		Maria L. Barnes
Night's Shades no Longer		Chorus

Part II

Drama of Secession
or
Scenes from American History
Principal Characters

Washington	Mr. —
Jackson	Mr. Polk
Calhoun	Mr. McMullen
Wise	Mr. Carroll
Floyd	Mr. Noble
South Carolina	Miss Belle Huff
Buchanan	Mr. Kramer
Cass	Mr. L. N. Martin
Secretary of Navy	Mr. Heinl
Secretary of Treasury	Mr. Cummins
Lincoln	Mr. Burgess
Virginia	Miss Stratton
Other states by various ladies, negroes, messengers &c by different gentlemen.	
Air Suisse	Trio

Scene 1	Washington delivers his farewell address and party strife arises.
Scene 2	Nullification is proposed
Scene 3	Nullification is attempted
Scene 4	Virginia hears of John Brown's invasion
Scene 5	Virginia is excited by the loss of a favorite son
Scene 6	Sister states offer sympathy and propose rash measures
Scene 7	Floyd is a loyal son of Virginia
Scene 8	Members of the cabinet render their reports
Scene 9	John Bull and Brother Jonathan talk about the matter
Scene 10	Lincoln is inaugurated
Scene 11	The Southern States are armed
Scene 12	The blockade cuts off supplies
Scene 13	The Southern States are interrupted in the midst of a scanty meal.
Scene 14	The negroes receive the news
Scene 15	The states are again united
Scene 16	A song for the Union

In 1859 G. W. Bushong, having been appointed by Shortridge, became president and in 1861 was succeeded by W. H. Barnes, who had in turn replaced Shorridge. Barnes reorganized the curricular offerings of the school into a Ladies' College, Young Men's Preparatory School, Scientific Department, Academy of Art (including music, painting and drawing) and a Primary School. During his administration Mr. Barnes broadened the curriculum even further by offering Gymnastics and Calisthenics and a Commercial course, as well as requiring Military Drill as a daily exercise of all gentlemen students. Barnes remained as president through 1863 before selling out his interest in the College to his silent partner, J. M. Coyner. In 1864 the College became a female institution and in 1865 the Centerville Collegiate Institution was opened with Coyner acting as principal and proprietor. The school was then eventually sold to the Centerville School Trustees and converted to a public school in 1870. It is not clear just how long the patronage of the Methodist Church was continued, but the last mention of the school in the Conference Minutes is found in 1863 so it seems reasonable to assume this date ended the interest of the Methodists in the College.

Brookville College

In 1849 when Rev. E. H. Sabin came to the pastorate of the Methodist Episcopal Church in Brookville, he was convinced of the need of a school of higher learning in the community and became a tireless worker in behalf of this project. With the assistance of most of the leading citizens of the

town, plans for the erection of a building and the organization of a school under the auspices of the Methodist Episcopal Church were completed. The school opened in the Franklin County Seminary Building in 1851 with the name, "The Indiana High School."

Rev. T. A. Goodwin, of Brookville, was elected to the presidency by the Trustees and W. W. Snyder made the financial agent. The report of the visitors to the Conference in 1852 explained their willingness to recommend an agent for this institution while they were refusing this same request of the White Water College. They said that the salary of the Agent had been provided for in advance and that he was to serve two years, and that they felt the Brookville College Trustees had reached a point in their building from which they could not proceed without the help of an Agent.

The first catalogue described the beautiful spot on which the College was erected and claimed when it was completed that "it would be surpassed by very few college buildings in the West for convenience and academic purposes." The construction of this building did not progress rapidly, however, and the walls were only finished to the third floor by November of 1853. At this time two rooms on the first floor were finished and the school was moved from the county seminary to the college building. It was the intention of the Trustees to build a large home on the campus as the residence for the president as soon as the college building was completed, but this was never done, and part of the college building was arranged as his domicile. This building was constructed on a high point in the town from which the land sloped in three directions. When the school was finished; its top floors and tower were visible from most parts of the town and the valley of the White Water River to the east. The passing of time has resulted in the destruction of so many of the schools of one hundred years ago that the author is justified in quoting at this point the memorandum of an agreement between Walter S. Baker (contractor) and the Indiana High School, which gives the details of the construction of the Brookville College:

" . . . the said Baker engages to furnish all the materials for, and building a school edifice for said corporation of the following description to wit: the said house to front toward the west, 80 feet front, and 40 feet deep—a foundation wall to be laid 2

feet thick and 2 feet under ground, to be surmounted by 2 feet of rough dressed stone all around, upon which in front is to be laid a smooth cut stone water table of 8 inches thickness; a foundation partition wall 80 feet across the whole length of the building, and also another 26 feet long from the east wall towards the front—the latter to be 18 inches thick; the walls to be of brick 13 inches on the outside, up to the square; the gables from the square up, 9 inches; and a partition wall to correspond with the 26 feet foundation below of 9 inches thickness; the house to be 2 stories high, the lower 13 feet, and the upper 14 feet high in the clear; the same number of windows above and below, and of the same style as are presented in the plan drawn by Bayliss (with side lights in front), and box frames to work with pulleys, the lights to be 10 x 15 or 11 x 15 and the windows above and below to be of equal size; with frustum caps and sills, except in the rear, where the windows will have no cases; sash to be of white pine, and the pulley styles of yellow pine; three outside doors, one in front and one at each end, all with frustum cases, with sills and steps of cut limestone, and the front door to be finished with side lights, and transoms over all three—the interior doors according to the plan above named—the lower tier of joists to be 13 inches deep, 14 inches apart, and 2 $\frac{1}{4}$ inches thick—joists to be cross bridged—floors to be poplar undressed, tongued and grooved 1 $\frac{1}{4}$ inch stuff—the upper floor to be supported by 3 pillars of cast iron of a size to be hereafter agreed upon—the wood work to be finished plain and neat—stairs to be run and cupola to be finished as in said plan, except that the starting and landing of the first flight may be changed at the pleasure of said Indiana High School—roof poplar shingles, to be framed with King posts and braces, to be strapped and bolted with iron—the joists to be suitably anchored—the whole to be finished with partitions and chambers as said plan will show, and to be well plastered throughout with 3 coats, the last to be white skim—the entire woodwork within and without to have 3 coats of paint—flues to be run in the wall as may be hereafter agreed upon—cornice at front and rear as in the plan

—the whole house to be well glazed—doors to be panel wood with good locks—a plain base to be run round the rooms—the lumber used about the house to be well seasoned and delivered in a finished state on the 1st of November, 1852—the said Baker agreeing that at any time before the work is in such progress as that he will be injured, the plan and specifications may be changed—and if the change produced increased expense he is to be paid accordingly; if thereby the expense is reduced, a ratable deduction to be made—the price herein agreed upon supposes the iron pillars to be of wood so far as cost is concerned, and the corporation, if iron is used, are to pay the additional expense. And said corporation agrees to pay therefore as follows: 1 Oct., 1851, \$200.—1st Jany. 1852 \$500.—1st April 1852 \$1000.—1st July 1852 \$800.—1st Oct. 1852 \$1000.—1st Jany. 1853 \$800.—and the 1st Jany. 1854 \$800 making in all \$5100.

And said Baker agrees to take upon himself the receipt of the brick for which said corporation has contracted, to be paid for at the rates said contract, and the said contract price of the brick to be retained out of the instalments due to said Baker on the 1st Jany. and the 1st April 1852, but in such proportions as will not reduce the former below \$200. And whereas certain subscriptions are made by certain members of said corporation payable in materials and store goods the said Baker agrees if the said payments are made in good faith at demand and at cash rates, he will accept them as subscribed and not otherwise, but will require the cash.

25 Sep. 1851

I. H. Spur
President pro tem
Walter S. Baker."

In the first two years of the existence of this college, there were only two students from outside Franklin County, but this was not unusual in those times. In 1854 one hundred and seventy-five students were in attendance. The first graduating class was in 1855, the members of which are listed as: Kate Barbour, of Springfield; Ada Haymond, Georgia Holland

and Sue Kelly, of Brookfield. Four years later there were but ten graduates consisting of: Mattie N. Binkley, of Sarlton, Ohio; P. Anna Kerrick, Liberty; Nancie V. Lockwood, Fayette County; Margaret L. McLean, Springfield; Mary A. Rous and Margaret Shaw, Vevay, and Lon M. Williams, Emma M. Chafee, R. Jennie Dole, all of Brookville.

The first young man to graduate was B. Milton Remy in 1860. During its twenty years of existence the graduates totaled but fifty-nine students. The last class, which was graduated in 1872, consisted of Sadie Pyke, Kokomo; Mattie Adams, T. M. Barton and H. F. Showalter of Brookville.

In 1856 Brookville College departments and the cost of enrolling in them was as follows:

Primary Department, per term	\$2.50
Academic Department	3.50
Collegiate Department	6.00
Janitor's Fee	.50
Music, Instrumental	8.00
Use of Instrument	2.00
French or German	5.00
Painting and Drawing	5.00

From this list it is seen that the curricular offerings of this school were much the same as found in the other schools of similar nature at that time.

In the first years the faculty was comprised of Rev. Gilbert Dunn, who taught English Literature and the languages; Rev. T. A. Goodwin, Professor of Mathematics and Moral Science, and Charles Lochner, Professor of Vocal and Instrumental Music. James Shera was preceptor in the Primary Department. However, few of these men lasted long in the school and by 1868 the faculty consisted of Rev. H. A. Martin, President; Rev. John P. D. John, Professor of Mathematics; A. C. Crouch, Professor of Ancient Languages; Dr. Thomas, Professor of German and French, and K. J. Knauer, Professor of Music.

Although the reports of the visitors to the Conference usually contained glowing accounts of the increasing enrollment of this school it started with somewhat less than one hundred and fifty students. This figure was increased to two hundred by 1856 and reached 203 in 1868. By 1870, however, the enrollment had again dropped to about 150 pupils, and two years later it was forced to close its doors. In 1871 in

order to attract greater numbers of students a Normal Department was introduced to educate those young people wishing to go into teaching, but the effort proved futile. The inability of the Methodist Episcopal Church to successfully patronize a school in Brookville was of considerable concern to the members of the Conference and in 1870 when the attendance had dropped alarmingly the Committee on Education made a proposal which they thought would help Brookville College. Their idea was expressed thus:

“Resolved, that that part of this Conference territory lying south of the I & C (Indianapolis and Cincinnati) Railroad, be, in a general sense, regarded as the patronizing territory of Moores Hill College, and the part lying north of said road be regarded as the patronizing territory of Brookville College, and that agents acting in behalf of said institutions, as far as practicable, confine their labors within the bounds herein indicated, and that the whole territory of the Conference be, as heretofore, recognized as the patronizing territory of Asbury University. These are Conference schools. Your committee would insist that among these no feeling of rivalry should be indulged. They are agencies united for the maintenance of a common interest, and, to be effective, must be worked harmoniously. . . .”

This situation was likely the first in which there were feelings between Methodist Colleges in the state of Indiana.

In the twenty years span of the life of Brookville College many men were president of the school, all distinguished as scholars and preachers. One source says Rev. Gilbert Dunn was the first president, but the Conference Minutes show Rev. T. A. Goodwin recommended for this position. In 1854 Rev. John W. Locke was made president and held this office for two years to be followed by James H. Speer. In 1861 G. W. Goodwin was named president and held this post until 1865; he was followed by Rev. H. A. Martin in 1866. In 1869 Rev. John P. D. John, who had been Professor of Mathematics for three years, was made president and he continued in this position until 1872 when Prof. J. L. Rippetoe was given the presidency in the College's closing year.

In 1873 the Trustees sold the building to the local school trustees for use of a public grade school, but in 1912 the old

building was torn down and replaced by the present public school.

The disposition of Brookville College property to the School Board of Brookville yielded \$12,000. Of this \$5,000 was paid over to George Holland as it was specified in the deed that the land would otherwise revert to him. The remaining \$7,000 was divided—\$3,000 was given to the Brookville Methodist Episcopal Church to purchase a parsonage and repair the church. The remaining \$4,000 was set aside for educational purposes, specifically to be given to the Academic Department of Brookville Schools and in case it was not so used it was to go to the Methodist Church. Although some of the members of the 1874 session of the Conference questioned this use of the money it is not recorded that other disposition was made of it. In connection with the College for a number of years was a young men's literary society called the Zetalathean Society of Brookville College, the object of which was "the improvement of all connected with it, in Debating, Declamation, Essay-reading, Delivering Orations and social advancement." Requirements for admission was the attainment of sixteen years of age, payment of initiation fee of one dollar and the signing of the Constitution of the Society. The signatures of 132 young men were affixed to this document. In the record book the signatures of the charter members are written followed by those of the initiates taken into the Society later. The first member's signature, after that of the twenty-four charter members, was written on March 27, 1857. The last member's name was written on October 13, 1866.

At every meeting appointments of those members who were to perform at the ensuing meeting were made. These included participants in Declamation, Essay, and Debate. The latter had both affirmative and negative teams assigned, as well as the topic or question of debate. Questions debated were such as these: "Resolved, that more pleasure is derived from anticipation than from profession." "Resolved, that the success of the rebellion would prove the failure of republicanism." "Resolved, that memory is a source of more prolific enjoyment than hope." "Resolved, that education has done more good than evil." "Resolved, that a Christian cannot consistently go to war." "Resolved, that a lie is never justified." "Resolved, that the Indians have received more abuse at the hands of the Whites than the Negro." "Resolved, that

ambition is a greater evil than Intemperance." "Resolved, that a unanimous vote of the jury should not be required for a verdict." "Resolved, that ultra-conservatism is a greater evil than ultra-radicalism." "Resolved, that the leading Rebels should be treated leniently by our Government." Resolved that the perusal of standard works of fiction is beneficial."

A large part of the business of this Society was taken up with the enforcement of the laws of the organization which were clearly stated in nineteen articles composing the By-laws to the Constitution. Article II, denying the members the right to make personal remarks and casting reflections of a disrespectful nature on the opinions and character of fellow members, seemed to cause great difficulty. Article VII, fining members for interrupting a speaker by laughing or making unbecoming remarks, was frequently violated. Article XII forbade the taking of the name of the Supreme Being irreverently while the Society was in session. Article XVIII forbade any member of the Society from spitting tobacco or tobacco juice on the floor of the Society Hall or smoking in the Hall. This merited a fifty-cent fine and the records show many fines were collected for this offense. The minutes of this Society extended from November 25, 1864, to April 27, 1872.

The first president of the Society was John P. D. John, who at the time was a teacher in the college, and was destined to become its president three years later. W. H. Jones became its president at the second meeting of the Society on December 2 and remained in this office until January 27, 1865, when B. M. McCarty was elected. Following this there was a long line of officers extending to the final year of the Society's activity in 1872. In 1867 The Zetalathean Society combined with the Julia Dumont Society which was made up of the young women of the school. The resulting organization was named the Zetalathean and Julia Dumont Union, and a second Constitution was drawn up which stated the purpose of the newly formed group as "the promotion of Literature, Friendship and Morality, and its standard of Morality shall be the Bible." Membership was then extended to any student of Brookville College. Articles governing this new organization were somewhat modified to allow for the presence of the women. Article VIII denied any member the right to spit on the floor of the Society Hall and imposed a fine of twenty-five cents. Article IX, Section 1 established the Order of Exercises which was as follows:

"1st Roll Call.—2nd Music.—3d Prayer.—4th Reading the Minutes.—5th Miscellaneous business and returning books to the Library.—6th Music.—7th Declamations or Recitations.—8th Music.—9th Essays.—10th Music.—11th Regular Debate.—12th Irregular Debate.—13th Music.—14th Paper Reading.—15th Admission of membership.—16th Reading appointments.—17th Procuring Books.—18th adjournment."

It is apparent this Society furnished the students of Brookville with both entertainment and education and that many pleasant hours were spent in its weekly meetings. However, not all of the pleasures of college life of that day were confined to the formality of such an organization. One of the means of entertainment in Brookville for the students was the practice of "drop-ins." Some interested woman of the community would send word to some of the boys that the next Friday evening her house would be open for all the young people who wished to come. Refreshments were never served as some of the students were non-residents and could not have returned the compliment. However, the evening was spent in charades, proverbs and other games that were then in fashion.

Indiana Female College

Little is known about the beginning of this school except that the Trustees wrote to the Indiana Conference in 1850 requesting the appointment of T. H. Lynch as President, and saying that they had organized and purchased a lot with a convenient edifice. The following year the building was completed and 130 students were in attendance. The school had the joint patronage of the Indiana and North Indiana Conferences. F. C. Holliday, James Crawford and G. C. Smith had been visitors to this Indianapolis school in 1849.

In 1854 Mr. Charles Adams was elected president and the following year G. W. Hoss took this position. Mr. Hoss, later to become the sixth State Superintendent of Public Instruction, was a graduate of Indiana Asbury University. In 1857 B. T. Hoyt was president and in 1858 Wm. M. Hester was elected to the office. At this date the school must have been under financial strain for an appeal was made for its support to all of the Indiana Methodist Conferences. These appeals were acknowledged by them but without any apparent benefit to the school. In 1865, the Trustees of the Indiana Female

College purchased the building of the McLain Seminary which was located on Meridian and New York Streets and fronted on University Park. The Conference Minutes stated that the College had been suspended for several years and was reopening in its newly acquired property. At this time Wm. H. DeMotte was elected the President and those interested in this school felt greatly encouraged at its prospects in the new building and under this new leadership.

In 1866, it was reported that the Indiana Female College was the only female college sustaining the same relation to the Conference that the University sustained and for this reason was worthy of support by the Methodists of the state. Members of the Conference considered the welfare of this school a serious matter as it was located in the state capital with a population of about 50,000 from which to draw students. Five large Methodist congregations thrived in Indianapolis at that time, and their members along with friends in the capital made possible the purchase of the new property by their contributions.

The Indiana Female College catalogue for 1866 showed 268 students in attendance the past year of which 12 were seniors, 20 juniors, 40 sophomores, 28 freshmen, and 148 enrolled in the Preparatory and Primary Departments. It reported 183 students enrolled the first week of the 1866 school year with great promise of this figure increasing to 200 before the year was over. At this time Rev. J. H. Lozier was appointed financial agent for the College by the Trustees and later by the Bishop. In 1867 the school had 270 students with Rev. Wm. H. DeMotte as its President.

Although the prospects for this school appeared encouraging up until 1870 it failed to continue in existence beyond 1873. In the report of the visitors to Indiana Asbury University for 1874 it stated that the Indiana Female College had been consolidated with the University to the amount of \$11,052.72. This consolidation was entirely monetary in nature for the Indianapolis school was no longer open. It is apparent at this time that this school was unable to meet the competition of the efficient public school system of Indianapolis which by 1873 was well developed, and offering excellent instruction, without the tuition costs of the private school.

New Lebanon Male and Female Academy

Classes of this academy were first taught in the New Lebanon Methodist Episcopal Church until the academy building was completed in 1850. It began in 1853 with eighty-five students under the principalship of Professor A. P. Allen, who retained this position until 1859 when Rev. John Bruner, a graduate of Indiana Asbury, took over. A Miss Talbott was the assistant in the first year, followed in 1857 by Miss Mary McKinstry, and the next year by Miss Hester Waterhouse. Miss Mary Miles was assistant principal under John Bruner in 1859.

Although the visitors reported this young institution was prospering, only one hundred students were reported enrolled by 1859 after six years of existence. Little is known of this school since reports to the Conference ended by 1860, and the school was said to have lasted only until about 1863. An advertisement on the back of the Conference Minutes for 1859 shows the nature of this school:

"Male and Female Academy, New Lebanon, Indiana

Faculty

John Bruner, A.B.	Principal
Miss Mary Miles	Asst. Principal
Miss Rebecca S. Mason	Teacher in Primary Department

Terms and Vacations

The Academic year is divided into three terms, of thirteen weeks each. The First Term commences on Monday, September 18th; the Second Term on Monday, January 1, 1860; and the Third on Monday, April 9th, with a vacation of two weeks between the First and Second Terms, and one week between the Second and Third Terms.

Tuition per Term

Primary Department	\$3.00
Preparatory—First Class	4.50
Preparatory—Second Class	5.00
Academic	6.00
First Books in Latin and Greek	6.00
Collegiate	7.00

Location and Advantages

New Lebanon is a pleasant, healthy village in Sullivan County, Indiana, in regular daily postal connection with the Evansville and Crawfordsville railroad. The tone of morality in the community is very high and of a truly Methodistic stamp. Regular religious services in the church every Sabbath; good libraries in connection with the Academy; and good board in the town at from \$2.00 to \$2.85 per week—in the country for a less price.

Students pursuing a regular Course of Study in the Academy can be prepared to enter the Freshman or Sophomore classes of our best Colleges."

Moore's Hill College

The charter for the college at Moores Hill was granted on January 10, 1854, and the South East Indiana Conference accepted control at its session in September, 1855. The name of the college was The Moore's Hill Male and Female Collegiate Institute, and the name was not shortened until fourteen years later when it became Moore's Hill College.

The school was coeducational from the start and is said to have been the fifth school of this kind started in the United States.

The largest gift of money for the construction of the college building came from John C. Moore, who had conceived the idea of locating a school at Moores Hill as a result of having been solicited by the Agent of Brookville College.

The first enrollment of the College following its opening September 9, 1856, included 197 students, sixty-six of whom were in the Collegiate Department. The faculty consisted of President S. R. Adams, and Prof. G. L. Curtiss. Both of these men were on probation with the Conference. Rev. E. G. Wood was elected Agent for the College. The school opened auspiciously and the community showed great interest in the enterprise, but it was reported to the Conference in 1857 that the first year patronage had not been sufficient to fully defray the expenses of the faculty. However, two years later the school was reported growing in numbers and the students were said to be displaying "apparent determination to prose-

cute their studies with increased vigor." Because of the rural setting of this school a large proportion of the students were from a distance. The visitors to the College in 1858 reported that "Its founders aimed to meet and supply the intellectual demands of the surrounding country," and they invited young ladies and gentlemen to attend that they might "thus become better prepared for the sterner realities and practical duties of life." But intellectual attainments were not the sole result of attending college here as "Religion in the institution is, emphatically, the companion of science."

In the fifth year of the school three students—one lady and two gentlemen—were graduated. This was in 1861. By the following year many of its young men had entered the army, but 131 students remained enrolled in the school. President Adams and Professors Brewington and Pierce had also enlisted and for this reason the Conference appointed Rev. James A. Beswick to the presidency. However, his term of office was short, and the next year, with only one hundred students enrolled, school opened with Rev. W. O. Pierce as president. The report to the Conference in 1864 was somewhat more encouraging although the enrollment was still relatively low. Prof. Thomas Harrison became president this year. By 1865 the effect of the war upon the enrollment had ended and there were 220 scholars in the school. The faculty was composed of Rev. Thomas Harrison, President; A. Newton, Professor of Languages; A. S. B. Newton, Professor of Mathematics; G. P. Jenkins, Adjunct to Professor of Mathematics; Mrs. H. P. Adams, Principal of Preparatory Department; Miss C. A. Harrison, Teacher of Music. The winter of 1866 brought an unusually successful revival to the College and community and six students decided to enter the ministry. There were 357 students in the school, six of whom graduated. The visitors to the College reported "one noticeable and highly commendable feature"—the uniting of the people of the community in "resisting all attempts to establish saloons where liquors may be vended, and where gambling and other vices may be inculcated."

In 1868 with 339 students enrolled the prospects of the school seemed so encouraging that the Trustees reported that the offer of J. C. Moore, the benefactor of the College, to accept "preferred stock" in lieu of the \$12,000 owed him, be accepted. Two years later the visitors said the students in

the literary exercises displayed "thorough training and ripe scholarship." Nine students graduated this year—three gentlemen were awarded the A. B. degree, and three gentlemen and two ladies the B. S. degree. The 364 students in the school were divided with seventy-seven in the Collegiate Department and 287 in the Preparatory Departments.

In 1871 the school opened a Normal Department with thirty students in the beginning class. The Department of Music had been given a Music Hall—a separate building, and the department was fully supplied with instruments. A thorough course in music, included at this time, "harmony and thorough bass" and an M. M. degree was awarded its graduates. Rev. J. H. Martin became the president in this year, and Mrs. O. P. John had charge of the Music Department. Rev. F. A. Hester became president in 1872 and Revs. John P. D. John and J. A. Maxwell were added to the faculty.

In spite of the apparent success of this institution the school had accumulated an indebtedness of \$8,000 by 1873 and a lengthy appeal to the Conference for help was made by its Trustees. From this appeal the decision to increase the endowment fund to \$50,000 was made. This fund was the responsibility of the Conference. A noticeable drop in attendance, possibly accounted for by the development of the public school in Moores Hill, took place in this year, and by 1874 there were reported only 164 students. The Trustees' report to the Conference in that year was of great length and it revealed that the indebtedness of \$8,000 had been conditionally provided for by citizens of Moores Hill and vicinity. The condition was that the Conference increased the endowment to \$20,000. To do this necessitated raising \$8,414 and it was assumed the Conference would accept these terms. By 1875 there remained only \$3,133 of this sum to be obtained. Unprecedented rainfall and floods during this year caused some alarm in the minds of the administration of the school regarding the students ability to return to the College, but the enrollment held at about the same as in the preceding year. F. A. Hester was president of the College at this time; he served four years to the time of his resignation in 1876.

In 1876 Rev. J. A. Maxwell resigned as a member of the faculty and his teaching load was distributed among the remaining members. This incident brought severe criticism from the Conference visitors, who suggested that "the experi-

ment . . . was dangerous alike to the health and life of both faculty and institution." Rev. John P. D. John was then elected to the presidency. He had been serving as Professor of Mathematics. At this time the rest of the faculty consisted of Rev. J. A. Maxwell, Professor of Ancient Languages (who had returned); Rev. A. W. Adkinson, Professor of Mathematics, and Rev. G. P. Jenkins, Professor of Natural Science.

In 1877 three of the seven graduating seniors applied for admission to the South East Conference. The enrollment of the College had increased twenty-five per cent and Moores Hill still was reported as having no saloons. Only \$2,000 remained to be raised toward the endowment fund and the price of board at the school was reduced to three dollars a week so that the entire cost for a year in the College, including board and tuition, did not need to exceed \$160 for a student. However, the following year the Conference was told that \$140 was all that was needed for a year's schooling. In 1878 the Trustees reported that it would take \$3,500 to pay the old debt and leave the College with a \$20,000 endowment—only one year's time remained to raise this sum. Fortunately this was done by the following year. Rev. John P. D. John then resigned the presidency and the position was taken over by Rev. J. H. Doddridge. His presidency seems to have brought a resurgence of interest in the College from among the members of the Conference, and also the people of the community of Moores Hill. The religious influence of the community still impressed the annual Conference visitors as the town still did not contain saloons and billiard rooms, nor the temptations peculiar to larger towns. This year, 1880, Rev. John returned to the presidency. In 1882 Rev. L. G. Adkinson became president. The Trustees resolved to commemorate the centennial of the organization of the M. E. Church by endowing a Lady Professorship, however, it was not until two years later before \$1,000 was raised for that purpose.

In 1885 the enrollment of the school had increased to 165. Prof. F. M. Westhafer was Professor of Elocution and Principal of the Preparatory Department at this time. In 1886 the college acquired a "good working" telescope from Mr. Robert McKim of Madison. The Conference apportionment for the College at this time was \$1,000 apportioned among the districts. In 1887 Rev. J. P. Jenkins was president with a faculty of five. The enrollment of students numbered 130,

distributed as follows: 50 in the Collegiate Department; 32 in the Preparatory; 20 in the Normal Department, and 28 in the Music. By this year the College had graduated a total of 151 students, twenty-three of whom were in active ministry. Eleven A. M. degrees had been conferred, six D. D. degrees, and an indeterminant number of LL.D.'s. The property was valued at \$27,000 with \$500 worth of furniture and an endowment of \$20,000. The library contained 1,000 volumes and the cabinet and museum contained 1,000 specimens. Income from tuition amounted to \$2,259, and an indebtedness of \$4,000 had accumulated. During the past year a large hall had been furnished for the use of the Literary Societies by money left by the heirs of Peter Meyers of Jeffersonville.

President Jenkins remained until 1890 then resigned having brought the finances of the college into the black to the extent of \$700. Rev. Jenkins had originally been hired by President John P. D. John in 1876 as Professor of Mathematics and was informed later that he was to be Professor of Natural Science. This last minute alteration of plans resulted in Professor Jenkins' learning Natural Science with his students. He said "I roamed the hills for plants and animals, I studied the rocks, found fossils abundant in that region, tried to invent apparatus for physics, studied the moon and the stars with a small telescope, fitted up quite a chemical laboratory, and ranted around generally. I remember one student with affection—Albert Doughty. We conceived the idea of making a skeleton of a horse for the College. The miles we trudged together, the bones of discarded horses we carried, the heavy atmosphere that hung over some of those bones, the boiling, deodorizing, wiring, drilling! It was our problem to construct a single skeleton from numerous bones of different animals." Although Rev. Jenkins worked hard for the College, enrollment reached a low of 110 students during his administration.

In 1895 the reuniting of the South-East and Indiana Conferences brought Moores Hill College under the direct jurisdiction of the Indiana Conference for the first time. Following President Jenkins, Dr. John H. Martin served in the position until 1897. During his administration the College again reached a state of prosperity. In 1894 an enrollment of 228 was attained. The curriculum was reported to include instruction from the English Bible as a textbook. "Mythology no longer crowded the Holy Scriptures from the curriculum." A

revival swept the town and College and nearly every student was brought into the fold of Christ. This good news resulted in the Conference voting to raise among the districts \$4,000 to be divided equally between DePauw and Moores Hill College. By 1896 the national depression was felt but the enrollment reached 156 students, and an assistant librarian, Miss Clara Bigney, was employed to work under the direction of Prof. A. J. Bigney. In 1897 financial difficulties seemed again to face the College. Dr. J. H. Martin resigned the presidency; his resignation was accepted reluctantly by the Conference. The Trustees reported the "great need of Moores Hill in common with so many of our institutions, is more money." An attempt to raise money was devised by trying to find one hundred men to donate one hundred dollars each, which would yield a total sum of \$10,000. A year later only twenty-three men willing to do this had been found.

In 1898 an increased enrollment showed 144 students in the school. The faculty reorganized the courses of the College so that three years of preparatory work and four years of college work "proper" were required to receive a diploma. An interesting organization of the students called the "University Senate" was formed, and the first signs of student government appeared in the school. This year the faculty requested of the president that "they be excused from serving refreshments on the campus during Commencement Week so that they could give more personal attention to prospective students." In 1899 work in Young Men's Christian Association and Young Women's Christian Association organizations was mentioned as a strong factor in the spiritual atmosphere of the institution. Athletics were beginning to interest the students and community, and in this year \$900 was raised toward the construction of a gymnasium, and the foundation was laid with hopes that it could be completed by the following winter. The following year the Will F. Stevens Gymnasium was dedicated. In addition a modern heating plant was placed in the college building. The Conference Committee on Education stated that \$100,000 should be raised to increase the endowment of the school.

In 1901, 174 students were enrolled and twelve graduates left the College—six men and six women. It was reported to the Conference that of the last thirty graduates fourteen had entered the ministry, two were missionaries and two

teachers. At this time the college property consisted of the large three-story brick college building, a Music Hall, the W. F. Stevens Gymnasium and a College Home for Girls. At the final meeting of the Board of Trustees it was decided to build a Literary and Science Hall not to cost more than \$15,000. In 1902 a Department of Elocution and Physical Culture for girls was organized under the direction of an instructor from Northwestern University, and shortly following its inauguration the same offering was opened to men. By 1903, the school was out of debt and a large three-story building was purchased and equipped as a Science Hall. President Charles W. Lewis, after serving in this capacity for eight years, resigned and Dr. John H. Martin became acting president.

The following year the greatest enrollment in nine years was reported, and discipline was said to have been excellent as no student had "been before the faculty" the entire year. Physical improvements in the College this year were the completion of the new Science Hall, the remodeling and refurnishing of the Literary Society Hall for use of the Photozetean and Sigournian Literary Societies, and the refurnishing of the Ladies Dormitory and the laying of cement walks on the campus. Rev. Frank C. English was elected president at the end of the year. The semi-centennial of the College was in 1905 but no special mention of its celebration was made to the Conference.

In 1907 there were twenty-nine graduates. The academic courses were now reorganized to include a complete four-year program and an entire normal course arranged and accredited by the State Board of Education. Two hundred and thirty-four students had enrolled. A new administration building started this year was completed in 1908 and was called Carnegie Hall. The total cost of this building was \$48,000, which included the expense of the furnishings. This achievement left the College with bills to pay and the president resigned. Dr. William S. Bovard came to the presidency at a much larger salary than his predecessor. In spite of his arduous efforts to gain funds through public appeal he did not succeed and at the end of the year he resigned in disappointment. He was followed by Rev. Harry A. King in 1909. Prof. Zenos E. Scott was appointed as the new head of the Education Department at this time.

Rev. King had high ambitions for the College. A president's home was built for \$3,000, for which, however, the president paid rent. The curriculum of the school was expanded to fourteen departments, but as there was not enough faculty to handle work in so many areas the offerings were limited in some of them. An experimental farm was purchased and an agricultural course started, and in addition a Home Economics course was inaugurated. The enrollment of the school numbered between 250 to 300 students during the years around 1910 but the current expenses of the College continued to increase. It now cost a student about \$200 to attend the College for a year. In 1911 the University Senate of the Methodist Episcopal Church established a minimum endowment of \$100,000 to be reached by 1912 for accreditation, and the Conference was forced to ask them to defer this action in regard to Moores Hill for four years in order to give them time to raise the fund. Summer school was taught in 1911, but it is not certain just when it was started.

In an effort to raise \$200,000 by 1916 a campaign was started and the fund brought to \$50,000 by 1912. However, high operating expenses continued to plague the Trustees and they were forced to borrow from the bank to meet them. This proved to be fatal and since little progress was made in the next two years toward increasing the endowment fund the school was in precarious status. To climax matters, the original college building was destroyed by fire November 4, 1915. In 1916 Dr. A. F. Hughes was made president. A final description of the College shows buildings and equipment were worth \$12,400—endowment totaling \$63,673 but liabilities amounting to \$21,874. The faculty consisted of the president, eight professors, nine instructors and assistants. One hundred and thirty-eight students were enrolled in the College of Liberal Arts, 77 in the Academy, and 104 in the Department of Music, making a total of 256 in the school. During the school's sixty years, 487 men and women had graduated; of these 79 had become ministers, 105 homemakers (married women), 125 teachers, twenty-three physicians, the others being distributed among about fifty kinds of occupations. Of 339 members of the Indiana Conference in 1915, sixty-seven had been educated in part or entirely in Moores Hill College. The summer term in this year enrolled 140 students, the largest enrollment it had enjoyed. It must have been apparent to the leadership of the College and Conference by 1916 that it

was going to prove very difficult to keep the College operating much longer, for a report of visitors to the College in this year described their satisfaction in the new program by which Moores Hill College was to become a Junior College, offering but two years of college work, and a few special courses in music, domestic science, and agriculture. The enrollment was splendid and the Trustees voted to continue the campaign for an endowment of \$100,000, and hope was expressed that a four year college program could soon be resumed.

In Evansville, a prominent business and churchman, Mr. George S. Clifford, hearing of the insecure state of Moores Hill College, conceived the idea of securing the school for Evansville. One event led to another, and in the meeting of the Board of Trustees for the College on March 21, 1917, they were faced with the decision. The decision to move the school was easily made when President Hughes explained that the annual budget of the school came to \$17,000 but that the income of the school was only \$5,000 annually, and no ready benefactor was in sight to make up this deficit. With the June Commencement of 1917 the College closed its doors.

The casual reader must realize that the story of the history of Moores Hill College told here presents the darker side of the picture. However, the data for this came entirely from the Annual Minutes of the South-East and Indiana Conference, and as a result the story revealed shows the side that most concerned the members of this Conference. It would seem at the time of this writing that the history of this College is evidence of the importance to private schools of a location in a prosperous community, and also revealed is the unsound methods of financing schools of this kind that was the common practice in our state well beyond the turn of the century.

Moores Hill College graduates are fortunate that they, unlike the graduates of all of the other Methodist schools that were in existence from 1836 to 1917, with the exception of DePauw's graduates, still have a college to which they can attach their loyalty and allegiance. An important part of the agreement to start a new college at Evansville, was the retention by the new Evansville College, of the alumni of Moores Hill College. The centennial of Moores Hill College was celebrated at Evansville College in 1954. Free copies of the history of the old school were distributed to all interested friends and classmates who returned for this event.

Evansville College

The Conference session of 1917 spent many hours considering the wisdom of transferring Moores Hill College to Evansville. The terms were simple in theory—the people of Evansville were to raise \$500,000 and this was to be matched by either the Conference or the Trustees of the College or through the efforts of both. After consideration of the matter it was voted to accept the offer and a committee of men was appointed to constitute a Board of Trustees to receive and collect subscriptions—to determine the site of the school—to contract for and construct the building and to equip it. The Moores Hill Trustees were authorized to ask the State Legislature at its 1919 session to alter the charter of the school, particularly specifying that Evansville College was a continuation of Moores Hill College. The original Board of Trustees was composed of twenty-one members but this was increased to thirty-six trustees in 1921. Two years time was required for selecting a faculty, establishing a curriculum, providing temporary quarters, and admitting students.

The land selected, the cost of which was \$83,000, comprised 70 acres lying just within the corporation limits on the east side of town on Lincoln Avenue. The College opened on September 16, 1919, with 104 students registering on the first day. A faculty of ten had been selected by President Dr. Alfred F. Hughes, who had come to that position at Moores Hill College in 1916 and who was retained as the head of the new college. It was reported to the Conference in 1920 that more than 500 students had enrolled the first year in Evansville College.

The growth of the College was slow but steady through the 1920's and there was a growing feeling in the Conference that its judgment in moving the College had been more than justified, and increasing references to Evansville College as "the Conference school" was made in the reports of the Conference visitors. Since the boundary line of the Conference had been changed in 1924 to exclude Greencastle, Evansville College thereafter became the only school under the auspices of the Methodist Church, located within the limits of the Conference.

In 1925 an enrollment of 600 was reported and the visitors boasted that the school had never had fraternities, and "that no college in the state has a more democratic student body."

There are now fraternities at the College. When Dr. Hughes resigned from the presidency at the end of the school year of 1927, Evansville College had an enrollment of 720 regular students, and 504 extension students. This indicates a remarkable growth. The faculty at this time numbered thirty.

To replace Dr. Hughes the Board of Trustees selected Dr. Earl E. Harper, a clergyman from New England. His administration at Evansville came during the trying days of the depression of the 1930's. Shortly after his coming Mr. and Mrs. John L. Iglehart donated \$32,000 for the erection of a president's home on the campus. The College graduated 46 students in 1930, six of whom were headed for the ministry. About this time the college tuition was increased 25 per cent without affecting the enrollment, and by 1932 the Conference was told that the enrollment and finances of the College had been increased 20 per cent. In spite of the closing of nine banks, of the thirteen in Evansville, the College this year paid all its bills, but the faculty and administration had pledged almost \$10,000 to help sustain the school. In 1933 the effect of the depression began to be felt. Enrollment dropped 6.6 per cent and the faculty salaries had to be drastically lowered. The following year (1934) a Department of Music was inaugurated. The teachers were now serving the institution without guarantee of payment of salary. The Board of Trustees established a new minimum figure for operation of the College but they failed by 26 per cent of reaching it. This seems to have been the school's point of greatest financial difficulty, and in 1935 the Conference was told that the enrollment had increased, that the budget had been balanced, but that an increase in indebtedness had occurred. In 1936 Dr. Harper resigned and Dr. Marion Smith became the new president.

It is evident at this time that Evansville College was struggling for its existence and striving by any legal means to gain funds, for it was placed as one of the organizations in the Community Chest Fund of Evansville, although but for a year or so. From this it hoped to get about \$41,000. Although this was an innovation in the financing of a college, it at least evidenced the good faith in which the people of Evansville held the College. The Conference, eager to do its part, declared the first Sunday in March as "Evansville College Day" and took a collection in its behalf.

Dr. Smith proved a capable educational leader and during his administration the curriculum of the College was revised. In 1937 Junior and Senior Divisions were created. The first two years of college education constituted a general education program and the latter two years a concentration in courses leading to graduate study, professional education, a vocation, or the A. B. degree. A Board of Control for Athletics was authorized to promote a healthier program of physical education, intramural sports, and inter-collegiate sports. Evansville graduated its largest class to this time—seventy-five students. The enrollment of the College was 424 with 193 additional students in the summer session, making a total of 617 students enrolled in the College.

In 1938 a program of reorganization was proposed for the College whereby it could become a Community College. This required four steps: the approval and acquiescence of the Board of Trustees, which was given; the endorsement of the Indiana Conference, which was not given; an enabling act by the State Legislature, which never occurred; and the adoption by the proper city authorities, a step which they were not too willing to take. The Conference took no action on this matter and proposed at its 1939 session that the Bishop should appoint a committee to consider other plans that might be presented to them to reorganize the College. Another proposal suggested that Evansville College be taken over by Indiana University, and strangely enough the Conference agreed to release its control of the College for this purpose. However, other factions involved strongly disagreed with the proposal and nothing came of the matter. The Conference, however, to help the College weather the financial difficulties, established a Sustentation Fund of \$5,000 and this revenue was available for a number of years.

Evansville College enrolled 453 regular students in 1938 and this figure increased to 500 the following year, and, as the College had a splendid night school, the total enrollment for the year was 938. In 1940 the Conference was told that the College was "progressing nicely." Evansville people had contributed \$38,300 to help it meet expenses and the enrollment figures continued to increase with a total of 1,060 students for the year. In this year Dr. Smith resigned the presidency and in 1941 Dr. Lincoln B. Hale took his place.

World War II was in the offing at this time and Evansville

College started an engineering defense class in which 186 were immediately enrolled. The night school enrollment had doubled the day school enrollment, which was now at 500 students. By the next year the Defense Training students numbered 970 per week. The day school enrolled 482 and the Evening Division had 665 students. By 1943 the total enrollment of the College was 2,190 pupils and the Conference was told that it was "weathering the storm."

A Development Program, started by President Hale, and involving the spending of \$650,000 resulted in the construction of a well-equipped Engineering-Science Building and a splendid McCurdy Alumni Memorial Student Union. By 1945 the Development Program was striving for one million dollars and had raised \$733,825. A city-wide campaign was planned for the fall of the year. Part of this money was to meet plans for post-war building, which in the minds of the college leaders was to include a library and women's dormitory. By 1946 the new Engineering-Science building was occupied and to meet the post-war increase of students it was planned to increase the faculty from fifty to seventy-one.

Religious Education work began on the Evansville Campus about 1944 but not in a formal way. Money has been appropriated by the Indiana Conference annually from that time on for work of this purpose.

Three years later in 1947 the enrollment was up to 1,543—the new Engineering-Science building about finished and plans underway for the construction of the Student Union. The next year 163 students graduated—the largest class to date, but the following year this increased to 294 and the faculty had now reached the large number of 167 professors and instructors. The religious life of the campus centered in the activities of the Student Christian Association and Kappa Chi, a pre-ministerial fraternity. About this time the Methodist students were united in the Methodist Student Movement organization.

Evansville College continued to grow with the prosperity of Evansville and the country in the post-war years. Its educational offerings in 1950 had expanded to include a Day College, Evening College, Music School, and Extension Center. In that year 368 students were graduated.

In 1951 the Student Union was completed at a cost of \$625,000 and the Meditation Chapel at a cost of about \$10,000.

Dr. Mearl Culver was added to the faculty to direct the religious life of the students. The Day and Evening Colleges enrolled 2,854 students. In 1953 Rev. William E. Coates was added to the faculty as assistant professor of Town and Country Church and the College enrolled 36 pre-ministerial students, twenty-one of whom were Methodists. Near the end of 1954 Dr. Hale resigned the presidency of the College as the result of internal dissension within the College between the faculty and administration. The presidency of the College was then given to Dr. Melvin W. Hyde who was inaugurated November 21, 1955. Dr. Hyde brought new vitality and strength to the administration of the College and he immediately embarked upon a campaign to strengthen the relation between the College and the Church. The Library Fund was oversubscribed and construction started on this building. Plans for the promotion of a campaign for funds to build a dormitory are now in progress. The Christian leadership of this College is in the capable hands of Dean Edgar McKown, Dr. Mearl Culver, Director of Religious Life, Rev. William E. Coates, and of Dr. James E. Morlock, counselor of the MSM.

During World War II Evansville College contributed much to the defense of the nation by its Defense Training program, and following the war, veterans of the armed services seeking an education were encouraged to enroll. Temporary housing was erected on the campus for married veterans and every effort was made to help them achieve an education. In 1947 the College catalogue claimed that they had reconciled the age-old problem of vocational versus liberal education by combining them in what was called "The Urban Pattern." This pattern gave emphasis to satisfying the specific needs, both cultural and vocational, of the community, rather than solely on the objectives of a traditional college education. This pattern consisted of a "culturally and vocationally balanced" program which carried out the aim of teaching "both how to live and how to earn a living." Art courses for the youth in the day school and for adults in the evening division were offered. Music for all ages, from pre-school to adults and from beginners to graduates appeared in the program. Cultural courses were required of all regardless of their major fields: Courses for the training of church workers and nurses: industrial training for both youth and adults in cooperation with Evansville industry; the sharing of teachers of the College with local business; the training of teachers for public schools;

all had their place in this new curriculum. Thus, the "Urban Pattern of Education" did double duty, serving not only industry, business and the professions, but also the arts, the church, and the citizens of the community—young and old.

Although little is said of this program in the catalogues for 1948 to 1953 it is again mentioned in the catalogue for 1954-55, but in this instance more specifically appears as a program of Adult Industrial Education. It would appear that the "Community College" idea so quickly disapproved a decade before was now gradually developing. The importance of a community to a college and the benefits of a college to a community have never been better proved in any Indiana college and city than in the relationship of Evansville College to the community of Evansville.

Evansville College now has ten buildings in which instruction is offered, plus a student union and various service buildings. The campus contains one of the most complete collections of native trees and shrubs in existence, plus a number not indigenous to this region. Headen Retreat, the beautiful wooded section just northwest of the Administration Building, is named in memory of the Rev. Heber Sherry Headen. The Retreat was planned by Mrs. Headen soon after the College was established.

In the Administration Building are the offices of the President, the Dean, the Registrar, the Business Manager, Student Personnel Services, Public Relations, the Evening College, and the Center for Advanced Study, as well as faculty offices and classrooms. Also in this building are the bookstore, the audio-visual laboratory, and the auditorium where convocations are held and plays are presented by the Thespian student drama group. The studios and transmitter of WEVC, the College's educational FM radio station, are located on the third floor. On the fourth floor are modern foods and textiles laboratories for home economics.

Newest building on the campus is the McCurdy Alumni Memorial Union, which was completed in January, 1951 at a cost of \$650,000. Three stories high, and finished in Indiana limestone to match the other permanent buildings on the campus, the Union provides a center for social education and recreation. On the first floor are the Great Hall for recitals, lectures, concerts, banquets, and social events; a modern

cafeteria, a spacious lounge, a music listening room, and a browsing room. The second floor contains a clubroom and committee rooms for activities of student organizations. The ground floor contains an informal lounge, a game room, and a snack bar and grill. The building is colorfully decorated in the best of taste and ranks with the finest student unions in the country, although it is not as large as some.

Functionally modern in both its construction and its design for education, the Engineering-Science Building ranks among the finest and best equipped in the country. Built of Indiana limestone at a cost of \$700,000, it contains 59,000 square feet of floor space and is three stories high. The money for its construction was contributed by industries, businesses, and individuals of this community. Ground was broken on November 2, 1945, and the completed building was occupied on September 22, 1947.

The building contains laboratories for engineering, physics, electronics, chemistry, biology, botany, zoology and bacteriology, as well as lecture rooms, a seminar room, two biology preparation rooms, faculty offices, and rooms for advanced study and research.

The Testing and Counseling Center, the Student Health Center, and the Reading Clinic are housed in the Office Building, as are the editorial offices of *The Crescent*, college newspaper, and *The LinC*, college yearbook. The building also contains 30 faculty offices and four clasrrooms.

Two large classrooms and the supply depot for the Air Force R.O.T.C. unit are housed in the Classroom Building. Housed in the Annex just west of the Administration Building are offices and classrooms of the Air Force R.O.T.C.

The Meditation Chapel, which seats about a hundred persons, is located in the south wing of the Fine Arts Building, a temporary structure on Weinbach Avenue. In the north wing of the Fine Arts Building are art studios; in the center portion, a theater workshop.

The Music Building contains studios, offices, classrooms, a choir rehearsal room, and a music library. Near by, in Studio Hall, are 13 studios, including one for organ and one for harp, storage rooms for instruments, robes and uniforms, and a practice room for the College Symphonic and Marching Band and the Evansville Philharmonic Orchestra. The Pre-

paratory Music School which has additional studios, is located in Cluthe Hall, 1133 Lincoln Avenue.

The Women's Gymnasium and the Athletic Building are temporary arrangements until a gymnasium is constructed. The National Guard Armory, which is located just across Rotherwood Avenue from the campus, is used by the men for basketball practice and games, for physical education classes, and for Air Force R.O.T.C. drill in inclement weather.

North of the Athletic Building is a playing field used mostly by girls' physical education classes. To the east is the practice football field and track. Tennis courts are west of the Music Building.

On the west side of the campus are apartments constructed at the close of the World War II for married veterans in college. On the southwest corner of the campus is the president's home, the gift of Mr. and Mrs. John L. Igleheart.

The Clifford Memorial Library, a three-story limestone building costing nearly \$500,000, was begun in February, 1956, and will be completed in December of the same year.

Rev. Robert R. Rowland of the Indiana Conference was added to the college staff in 1955 to handle the growing demands of Public Relations and to further cement the relationship of the College and Church.

Today Evansville College is accredited by the North Central Association of Colleges and Secondary Schools, the Indiana State Department of Public Instruction, and the University Senate of the Methodist Church. It is a member of the Association of American Colleges, the Association of Urban Universities, the American Council on Education, the Association of Schools and Colleges of the Methodist Church, The Association of University Evening Colleges, and the National Association of Schools of Music. Because of this accreditation and membership in these organizations, the college graduates are regularly accepted with full credit by the nation's graduate and professional schools.

At the time of this writing Evansville College shows promise of a great future. Its financial foundation has been strengthened by an increased endowment, and its curriculum has been broadened and made more flexible to meet the many needs of its students. Although basically a liberal arts college, students can meet professional and vocational goals through pre-

professional courses, a program of teacher education licensing both elementary and secondary, engineering courses, music education, business administration work, medical technology, nursing, and work in the field of religious education.

The College has a Day School and an Evening College and conducts a successful Summer Session. For those students unable to attend college for four years to earn the Bachelor's Degree, the school offers several two-year curricula which lead to the Associate title.

Evansville College in its youth, unhampered by the traditions and conservatism of its sister colleges, and served by an inspired, Christian leadership bids fair to becoming the largest institution of higher learning in the state of Indiana under the auspices of the Methodist Church.

DePauw University

For one hundred and nineteen years this University has been the child of the Indiana Conference. Fostered, nourished, and cherished through the years with parental care and love. The story of its beginning is told elsewhere in this chapter and the interesting events of its life to 1939 were related by Dr. W. W. Sweet in his history of the school. For these reasons the account given here will only touch upon some of the highlights in the history of the school—those revealed through the reports of the visitors to the Indiana Conference. If these highlights seem to focus too highly upon the financial problems of the college, the reader must realize that it was this kind of a problem that concerned the Indiana Conference through most of the school's history.

The school was first called Indiana Asbury University and retained this name until 1882, when it was changed to DePauw University in recognition of the generosity of W. C. DePauw, of New Albany, who gave a significant sum of money to the school at this time.

The appointment by the Indiana Conference of yearly visitors to the University had great significance in the earlier years but for the last quarter century has been more of a formality. The visitors took their assignment seriously and not only reviewed the financial statistics and the administrative data but also gave attention to the academic achievements

and the behavior of the students. Their reports are conscientiously written and published annually in the Conference Minutes, and they furnish one of the finest sources of information of the life of the University.

The financial support of Indiana Asbury by the Indiana Conference for the most part consisted of collections in its behalf. These were of two kinds, those taken on the floor of the Conference to which the ministers contributed, and the collections conducted by them in the local churches in behalf of the school. In addition, they welcomed, and gave assistance to the Agents of the University whose task took them into the various communities and rural areas of the Conference seeking donors to the school. No doubt the ministers helped direct them to interested parties and in many cases accompanied them on their visitations. It is not possible to mention all of the occasions of collections of money made by the Conference for this university as it occurred almost yearly during certain periods of the history of the school.

Indiana Asbury University opened its doors in 1837 accompanied by a Preparatory Department which was designed to "feed" students to the University. The Preparatory Department later became the Academy and was continued for about seventy years at which time the need of a preparatory school was diminished by the development of the public schools of Greencastle. This lower school was seldom mentioned in the reports of the visitors to the University, but there was some official connection between the two schools although the relationship must have been slight.

The history of a college is most accurately written when the development of the curriculum is traced. During the early years of Indiana Asbury University the curriculum was prescribed, but in 1866 electives were permitted after the first two years in the classical and scientific courses. In 1846 a Law Department was started which lasted until the 1870's, and in 1849 a Medical School started in Indianapolis that operated only a few years. In the 1870's there were several courses which a student might take. The Classical course leading to the A. B. degree was the most complete and included a full schedule of Latin and Greek. The Scientific course led to the attainment of the B. S. degree; the Biblical course was a pre-ministerial training and the Normal School qualified those who wished to become teachers. The Law School had now

dwindled to a small size. During the 1880's the curriculum was organized into a College of Law, Theology and Liberal Arts, and plans for further development called for a College of Medicine, Schools of Technology, Design (Art), Oratory, Pedagogy, and Music. The latter three schools were put into operation but the first two did not get beyond the planning stages. A liberal viewpoint was held by the faculty and administration of those years, regarding the nature of the curriculum. These schools gave evidence of a willingness and interest in meeting the varied vocational needs of the students. This expanded curricular offering caused the enrollment of DePauw University to exceed 1,000 students for the first time. However, this liberal attitude was short-lived as the Normal School was discontinued by President John P. D. John after 1890, and the other schools attracted less students. It is interesting to note that at DePauw as in many colleges, professional schools are highly encouraged during periods of difficulty in enrolling students, but equally discouraged during periods of prosperity. At these times the normal conservatism of the faculty tends to support the liberal arts curriculum based on the traditional goals of the older classical course, which is devoid of concern for any student needs other than the intellectual.

Student life on the DePauw campus during the first decade of the twentieth century had reached a point of disorder. The practice of breaking up classes, demanding holidays, rowdy, class fights, tearing up property, accompanied by questionable practices of hiring football players caused the President, Rev. Edwin H. Hughes, to take action to correct these conditions, which he successfully accomplished.

Organization of departments had reached a point at DePauw in 1909-10 such that, after careful study, the three-term division of the school was replaced by a two-semester division and departments were regrouped, and the graduation requirements increased to 56 semester hours. There were 17 departments in the College at that time. This general pattern of curricular organization remains to this day. The weakness of the departmental organization, so clearly recognized by President McConnell in 1910, is even more apparent today as some departments have reached a state of almost complete autonomy. This is true in many colleges. This has partly come about by the need of the presidents of the universities

to devote time to money raising and public relations rather than to providing academic leadership.

A part of the centennial celebration of 1937 was the inauguration of President Clyde E. Wildman. He became head of the University just as the state and country were recovering from the depression of the 1930's and it was his task to direct the affairs of this school through the trying time of the war years and beyond, to the days of prosperity in the middle of the twentieth century. No other president has served as long a term of office. His presidency extended to 1951. President Wildman's leadership brought many improvements to DePauw University, both of a material and curricular nature. In 1940 the enrollment at DePauw was 1,543 students, and this increased over 700 students in three years time aided by the inauguration of a summer session in 1942. This summer school was continued through 1944. In 1943 a Navy V-12 program prevented the enrollment from dropping below 1,700. This program caused a year-round instructional arrangement. The V-12 program was kept on the DePauw campus from January, 1943, to October, 1945, and along with this a Navy V-5 program was started which lasted through August, 1944. In the time the V-12 program was on the campus 1,138 total individuals were enrolled in its training work. The V-5 program put 600 men through a course every twelve weeks, and a total of 2,463 Navy men went through this school during its operation on the campus.

The post-war years brought a large number of World War II veterans to the campus, and in 1946 the college enrollment went to 2,258 students and in 1947 to 2,320—an all-time high. In 1946 the enrollment figure included about 800 veterans and in the succeeding years' enrollment this figure gradually declined until 1952, at which time the last veteran of this war was on campus. From 1951 through 1953 the enrollment of the University dropped to a figure just over 1,700 caused by the lower number of college age students in the total population. After this the enrollment increased and in 1955-56 it was 2,003. This total included students enrolled in an evening division, started in 1954 in an attempt to provide educational offerings for those in the Greencastle area who might want to avail themselves of work towards teaching licenses or further college degrees. There is nothing in the future of DePauw University to limit the enrollment of the school

except the limited housing facilities of the school and community, or a decision of the Board of Trustees to hold the enrollment of the school at its present figure.

During the regime of President Wildman, the Faculty Committee on Faculty was created to advise the President and Dean regarding recruitment, promotion and retention of faculty personnel. A small graduate program was started which continued without marked growth until the beginning of the Evening Division in 1954.

The policy of including faculty on administrative committees was broadened by Dr. Wildman by adding a faculty member to the Committee on Administration. Students were placed on the Athletic Board. In addition to this the faculty conducted self-surveys in an effort to see the needs of improvement in the college. Although these studies led to no drastic changes in the curriculum or organization of the school, the self-evaluation effort bore merit.

Dr. Wildman brought about benefits of no small significance to the faculty; by making tuition free to their children, establishing a fund paying expenses of faculty attendance at professional meetings, a broadening of the teacher's pension plan for the faculty, inaugurating a regular system of sabbaticals leaves, increasing the benefits under group insurance, encouraging the campus chapter of the American Association of University Professors, and encouraging the faculty to continue graduate study.

In the area of curriculum, majors in art and physical education were developed; a curriculum laboratory was arranged in which the Education classes could be taught in the environment of a modern-day public school room; cooperation with engineering schools was started making it possible for students to continue work beyond DePauw toward an engineering degree in other schools. A program of area majors was established in 1948. The Department of Speech was established separately in 1937 and the Education and Psychology Departments separated as did the Political Science and History Departments during Dr. Wildman's presidency. Offerings in the field of radio were included in the Speech Department work at this time, and an FM station was placed on the air in 1941. During these years a decision was made to build a new library and this is being dedicated in the fall of 1956.

In 1948 an Experimental Curriculum was developed. The experiment was to continue for five years but was continued for another year and then, having reached a development in enrollment and popularity, and having gradually been accepted by the majority of the faculty its name was changed to General Studies, and in 1956 the program was given official status in the curriculum. This program is the only significant curricular change made at DePauw in forty years. The program is one of integrated courses in which the traditional college courses are combined in an effort to increase the insight of the student in the relationships that exist between areas of knowledge. The major goal is an education from which the student will have an integrated knowledge rather than the segmented knowledge that results from departmentalized instruction of the traditional curriculum. The direction of this program of General Studies was given to Dr. George Manhart, who had successfully led the program through its experimental stages.

During Dr. Wildman's term of office seven buildings were added to the DePauw Campus. Harrison Hall, housing the biological and earth science and psychology departments; Mason Hall, a dormitory for women; Blackstock Stadium for athletic purposes; greenhouses for botanical work; a store-room for the maintenance division and a Foods Laboratory building, a part of the Home Economics department.

In addition to these buildings Locust Manor, a dormitory, and Barnaby House were purchased. The latter has been used by the Art Department, but is being vacated by the department's removal to the old library building in the fall of 1956. The O'Hair House was a gift to the University and was refitted into an infirmary, and the Gilmore House is used for housing faculty.

An administrative improvement made during this period was the enlarging of the work of the Director of Admissions, who now has two assistants. Mr. Willard Umbreit served as Director of this program until Dr. John Wittich took over the position in 1952. In 1944 the Bureau of Testing and Research was established and has carried on an extensive program of testing for the administration and faculty of the University.

A placement service was developed after World War II and this has assisted many DePauw graduates to locate positions with industry, business, schools and other professions.



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location is not to be found in the State.—Students can obtain rooms, where they
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Primary, 12.00	Classical " " " " , 28.00	Instrumental Music, \$10.00
Use of Piano extra charge, per term, \$2.00		Janitor's fee 50 cts. per term.

French, German, Drawing, and Painting, extra charge.

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Rev. S. R. ADAMS, A. M., Pres't. Rev. B. J. KAMLER, A. B., Prof. Math. Mr. E. P. CHENOWORTH, Prof. Proprietary.
Mrs. M. P. ADAMS, Med. Lang. Miss V. HOLBROOK, inc. Music. Miss J. S. CHURCHILL, Ass't Proprietary.

Fall Term commences Monday, August 29, closes Friday, Nov. 11.—Winter Term commences Monday, Nov. 14, closes Friday, January 27.—Spring Term commences Monday, January 28, closes Friday, April 12.—Summer Term commences Monday, April 16, closes Friday, June 28.

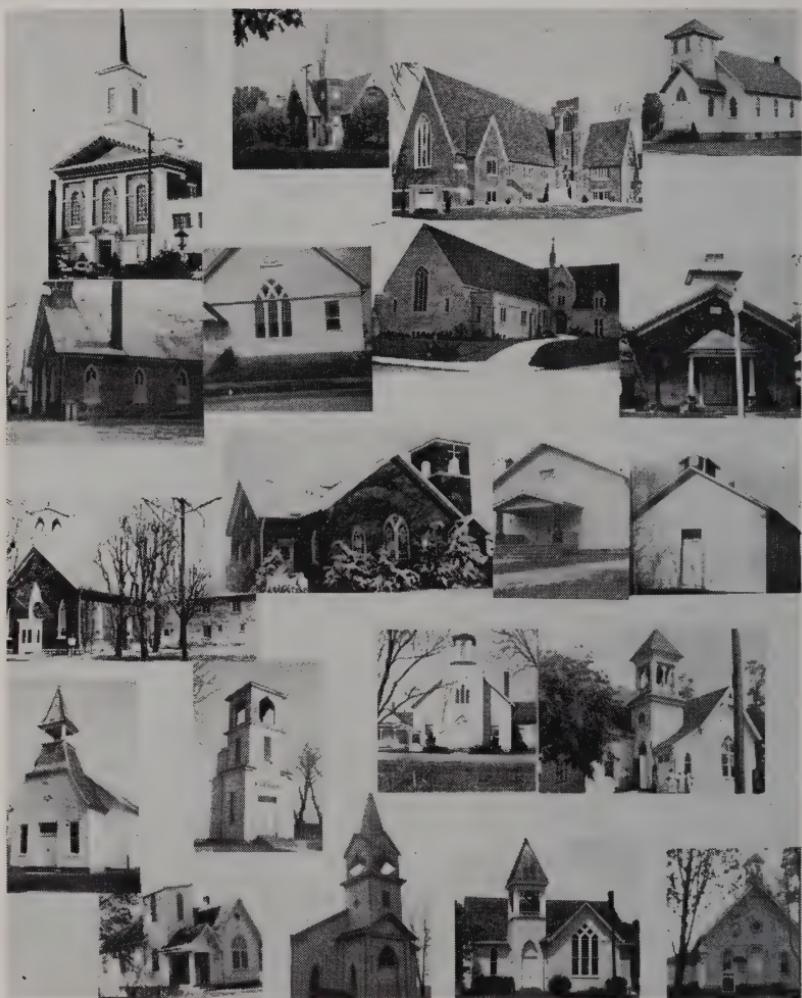
For particulars address the Secretary.

MOORE'S HILL, IND., 1869.

J. McCREARY.



COLUMBUS DISTRICT



Read from left to right, starting at top.

- 3 Aurora, 4 First Methodist Batesville, 10 Brownstown, 11 Butlerville,
12 Hayden Church, 13 Holton Methodist, 14 East Columbus, 20 Crothersville,
22 Hillsboro, 25 Dupont, 26 Cana Jennings Co., 27 Ebenezer Jennings Co.,
28 Mt. Zion Jennings Co., 29 Rush Branch Jennings Co., 30 Elizabethtown
Methodist, 31 Rockford, 32 Scipio Methodist, 33 Fairview, 37 Guilford,
40 Hanover Methodist.

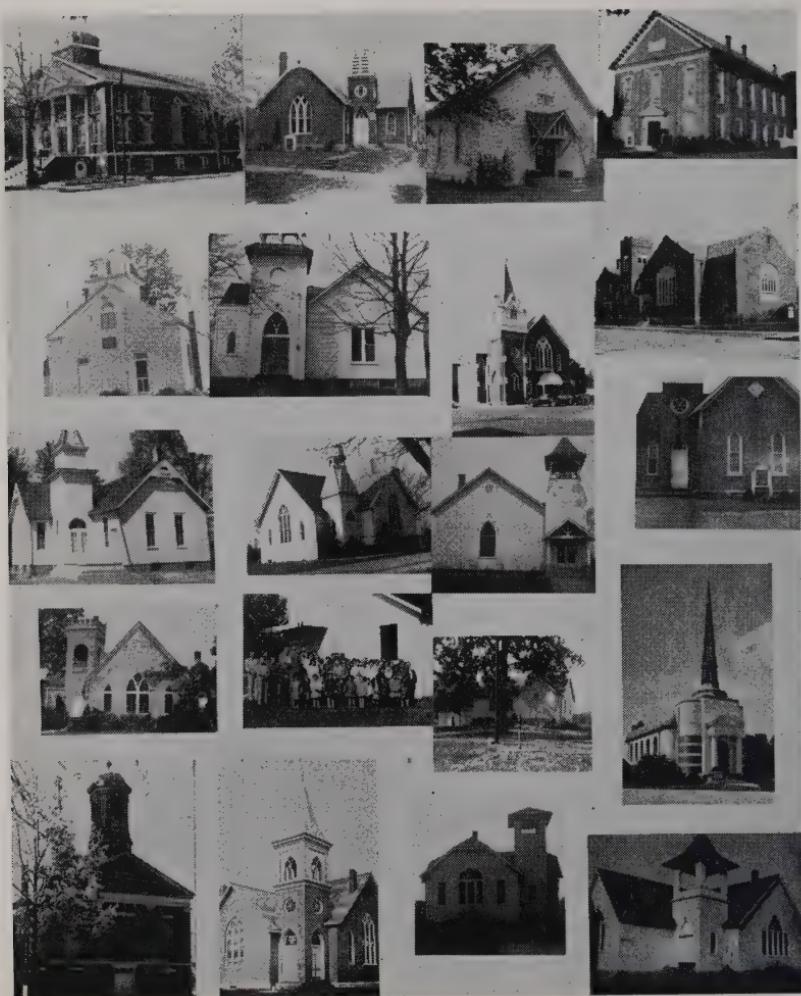
COLUMBUS DISTRICT



Read from left to right, starting at top.

41 Zoor, 42 Hartsville Methodist, 43 Burney Methodist, 44 Hope Methodist, 48 Lawrenceburg Hamline Chapel, 49 Trinity Methodist Madison, 53 Milan, 54 Moores Hill, 56 Wilmington, 57 Napoleon, 58 Delaware, 59 Zion Church Greensburg, 60 Newbern Methodist, 61 Burnsville Methodist, 62 Petersville Methodist, 63 Trinity Methodist, 64 New Hope Rising Sun, 68 North Vernon, 72 Ohio Chapel, 73 South Bethany Methodist.

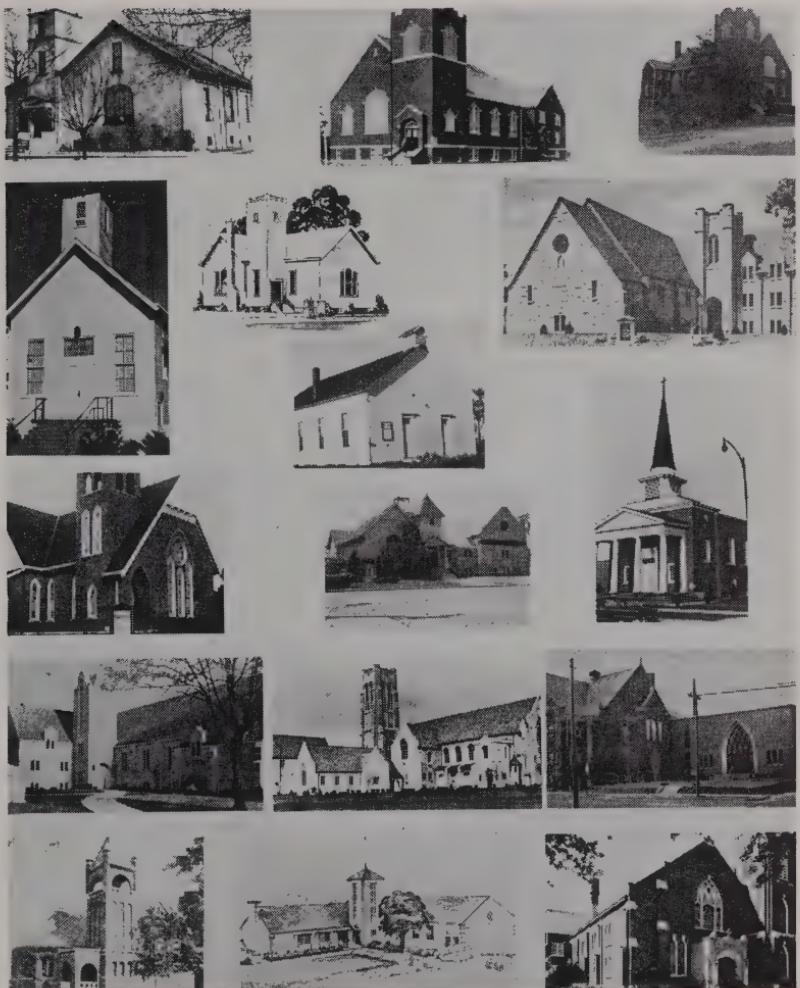
COLUMBUS DISTRICT



Read from left to right, starting at top.

74 Osgood, 75 Patriot Church, 77 Mt. Zion, 78 Rising Sun Methodist,
79 Rockcreek Elizabethtown, 80 Ackeret Chapel Seymour, 81 First Methodist
Seymour, 82 Trinity Seymour, 83 Surprise, 84 Taylorsville, 85 Clifford Church,
86 St. Louis Crossing, 87 Vallonia Methodist, 88 Mt. Zion Methodist, 89 Pleas-
ant Grove Methodist, 90 Tyson Methodist Temple Versailles, 91 Reuter
Chapel Vevay, 93 Moorefield, 94 Westside of White Creek Church, 95 Free-
town Methodist.

INDIANAPOLIS DISTRICT



Read from left to right, starting at top.

1 Acton, 2 Beech Grove Methodist, 4 Kenneth T. Holdzkon Castleton Ind., 5 Center, 6 Cumberland, 7 Decatur Bethel Methodist, 8 Edgewood Methodist, 12 Greenwood, 15 Bellaine Methodist, 17 Brightwood, 18 Broadripple Methodist, 19 Broadway, 22 East Tenth St., 24 Fletcher, 25 Forrest Manor, 26 Franklin Grace Methodist.

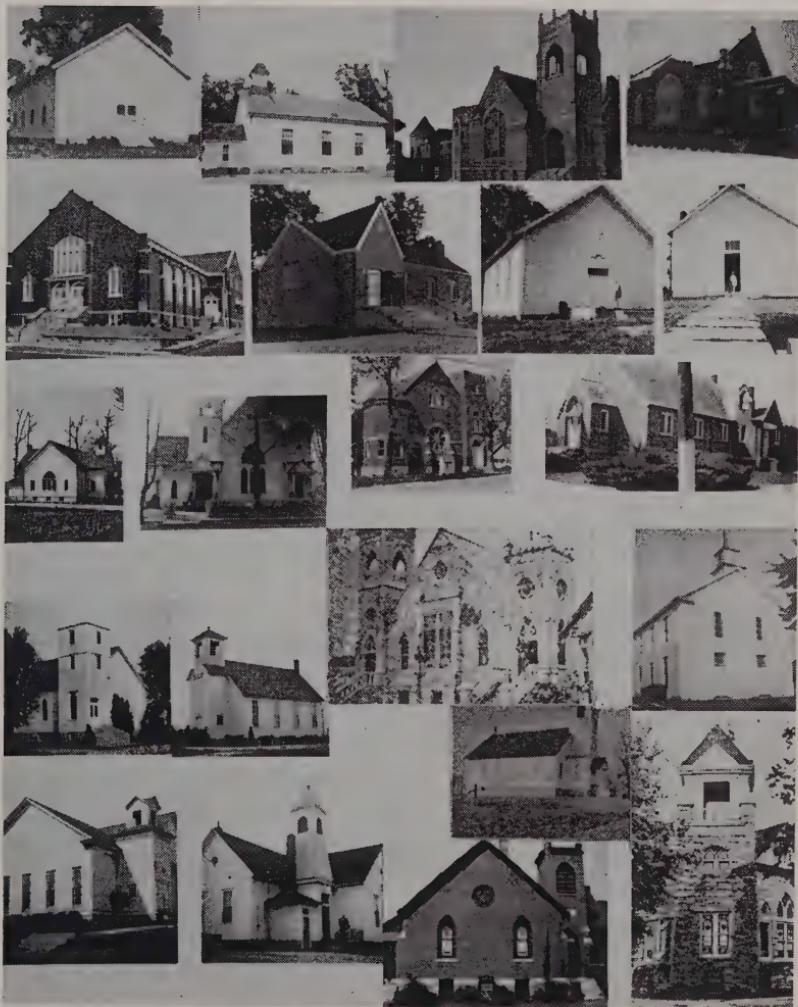
INDIANAPOLIS DISTRICT



Read from left to right, starting at top.

29 Irvington Methodist, 30 Meridian St., 31 Michigan St., 33 North Church, 34 Roberts Park, 36 St. Luke's, 38 Trinity, 39 Victory Memorial Methodist, 40 Washington St., 41 Woodside, 43 London, 45 Maple Hill, 46 Maywood, 47 Mt. Auburn, 48 Old Bethel, 50 Trafalgar, 51 Union Chapel.

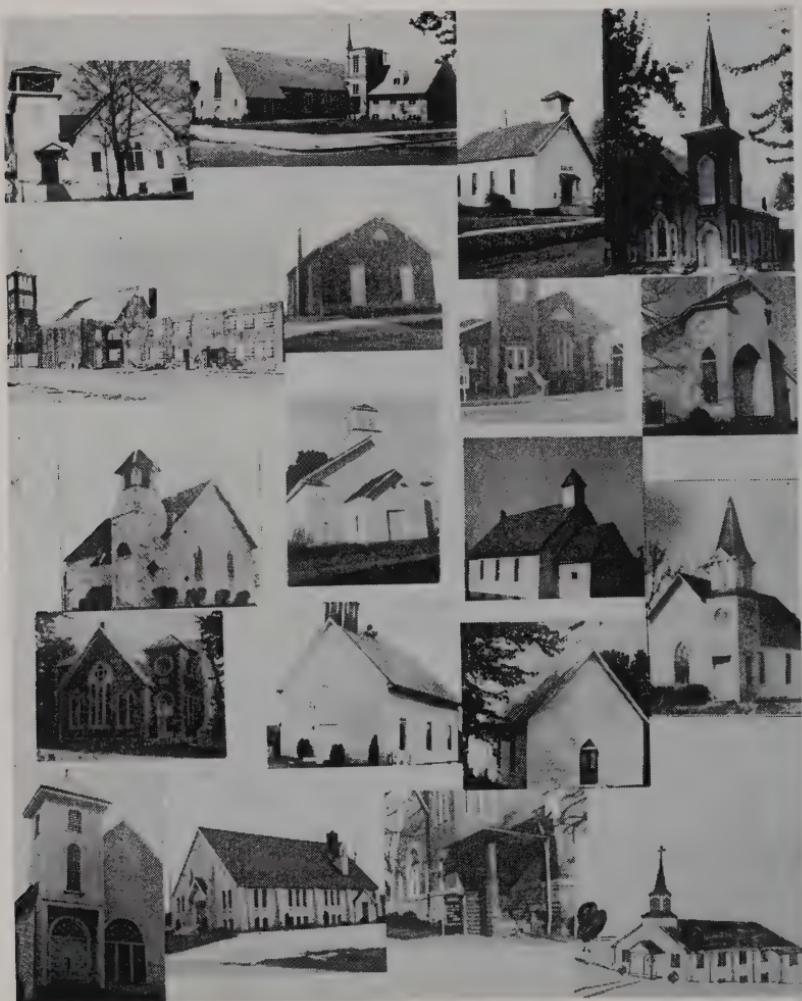
BLOOMINGTON DISTRICT



Read from left to right, starting at top.

1 Allen Chapel, 2 Nine Mile Methodist, 3 Bedford First, 5 Bloomfield Methodist, 7 Fairview Methodist Bloomington, 10 Simpson Chapel Moore Co., 11 Liberty Methodist Monroe Co., Stinesville Monroe Co., 18 Fatch Chapel, 24 Centerpoint, 28 Clay City, 29 Cloverdale, 30 Cory Methodist, 31 Mt. Calvary Methodist, 32 Ellettsville, 36 Pleasant Bethel Owen Co., 39 Harrodsburg Church, 41 Heltonville Methodist, 42 Trinity, 44 Jasonville Church, 45 First Methodist, Linton.

BLOOMINGTON DISTRICT



Read from left to right, starting at top.

47 First Methodist Lyons, 49 First Methodist Martinsville, 59 Mulberry St. Martinsville, 54 First Methodist Mitchell, 56 Mooresville, 58 Mt. Olive Methodist Mooresville, 61 Morgantown Methodist, 69 Patricksburg Methodist, 75 Mt. Meridian, 76 Solsberry Methodist, 77 Koleen Methodist, 78 Mineral Methodist, 80 Tunnelton, 81 Bond, 82 Fort Ritner, 83 Lawrenceport, 88 Wesley Chapel, 89 Worthington, 90 Arlington Methodist Bloomington.

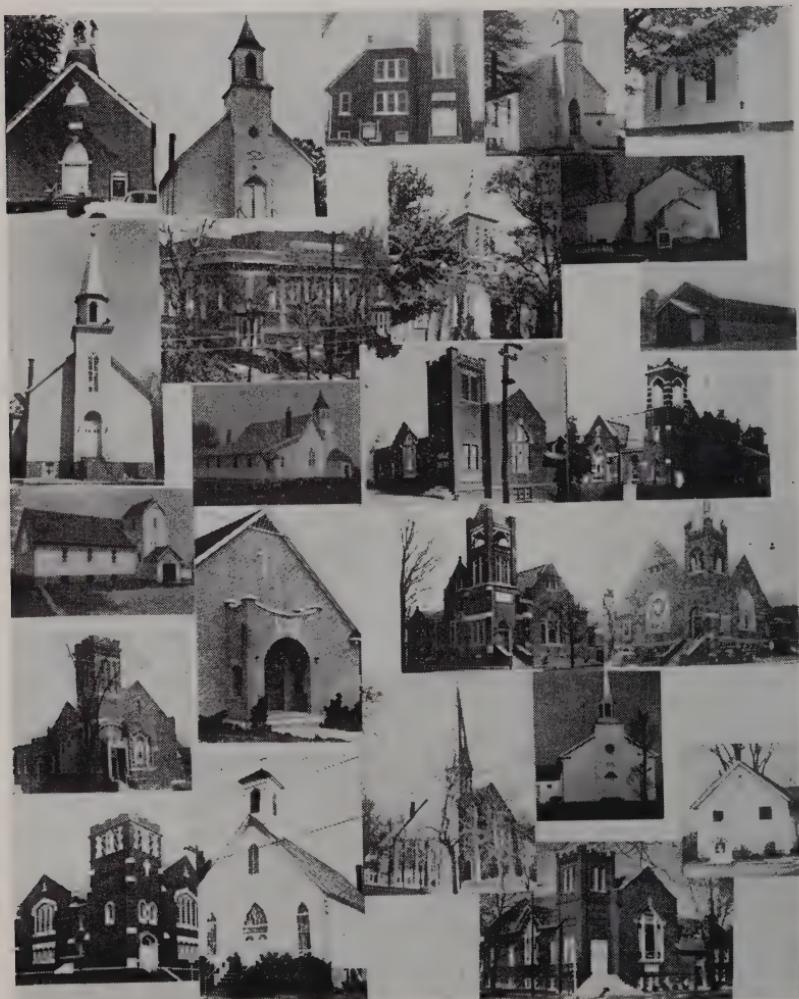
EVANSVILLE DISTRICT



Read from left to right, starting at top.

1 Bluegrass, 2 Nobles Chapel, 3 Blythe Chapel, 4 Boonville Main Street,
7 Branchville Methodist, 8 Oriole Methodist, 9 Millstone Methodist, 11 Can-
nelton Methodist, 14 Chandler, 18 Cynthiana Ind. Methodist, 19 Stewartsville,
21 Epworth Methodist, Newburg, 23 Central Methodist, 24 Howell Methodist,
25 Methodist Temple Evansville, 26 Evansville Old North, 27 St. James
Evansville, 28 Central Barren, 28 Salem Methodist, 29 Simpson Methodist,
30 Trinity Methodist Episcopal, 31 Wesley Evansville, 34 Ft. Branch,
35 Francisco.

EVANSVILLE DISTRICT



Read from left to right, starting at top.

39 Grandview, 40 Newtonville, 43 Griffin, 44 Hatfield, 45 Hight Chapel Near Princeton, 46 Holland Evansville, 48 Huntingburgh, 52 McCutchanville, 53 Centenart McCutchinville, 58 Blacks Chapel Mt. Vernon, 59 Farmers Chapel Mt. Vernon, 60 Zoar Church Mt. Vernon, 61 Newburg Methodist, 63 Oakland City, 64 Owensville, 65 Partonville, 66 Poseyville St. Paul's, 67 Princeton, 68 Princeton Memorial, 69 Richland, 70 Trinity Methodist Rockport, 73 Santa Claus, 76 Tell City, 77 Yankeetown.

NEW ALBANY DISTRICT



Read from left to right, starting at top.

0 Asbury Parish, 1 Austin Ind., 2 Bethesda Methodist Church Elizabeth Ind., 3 Mt. Zion Methodist Church Georgetown Ind., 14 Canton Methodist Church Georgetown Ind., 15 Conoway Methodist Church Georgetown Ind., 16 New Philadelphia Methodist Church, 17 West Point Methodist Church, 18 Central Barren, 19 Charlestown, 20 Corydon Methodist Church, 25 DePauw Church, 40 French Lick, 45 Georgetown Church, 46 Crandell Church, 47 New Salisbury Church, 50 Heidelberg Methodist Church, 53 Morton Memorial, 54 Park Place Church Jeffersonville, 55 Wall Street Jeffersonville, 56 Wesley Chapel Jeffersonville, 58 Lanesville, 65 Marengo Church.

NEW ALBANY DISTRICT



Read from left to right, starting at top.

66 English Church, 71 Milltown Ind., 73 Calvery New Albany, 74 Centenary New Albany, 75 DePauw Memorial New Albany 76 N. A. Main St., 77 Trinity New Albany, 78 Wesley Chapel New Albany, 79 Orleans Methodist Church, 80 Otisco Church, 82 New Bethel M. E. Church, 84 Paoli Methodist Church, 86 Salem, 90 Scottsburg, 91 Sellersburg, 96 Utica, 97 New Chapel, 105 Jacob's Chapel Willys Ckt., 107 Salem Methodist Church near Charles-town, 108 Wood's Chapel, 101 Orangeville Methodist Church, 109 Oak Grove.

VINCENNES DISTRICT



Read from left to right, starting at top.

1 Alfordsville Church, 2 Truelone, 3 Mt. Zion "high Rock," 4 Asbury Chapel Methodist, 5 Edwardsport Methodist Church, 6 Bicknell, 7 Bruceville Methodist, 8 Walnut Grove Church, 9 First Methodist Carlisle, 10 Cass Methodist, 11 Long's Chapel, 12 Mt. Calvary Methodist, 13 Crane Village, 15 Trinity Methodist Vincennes, 16 Decker, 21 Dugger Methodist, 22 Bethel, 23 Hickory, 24 Elnora, 25 Farmersburg Methodist, 26 Freelandville Church, 27 Bethlehem Church.

VINCENNES DISTRICT



Read from left to right, starting at top.

28 Glendale Methodist, 29 Pleasant Hill, 30 Hudsonville, 31 Mt. Gilead,
32 Grarpville Methodist, 33 Kingsley Chapel Methodist, 34 Providence Meth-
odist, 35 Union Methodist, 36 Mt. Labor Methodist, 37 Hazleton, 38 Shiloh,
39 Hymera Bethel, 40 Lewis, 41 Loogootee Methodist, 42 Mt. Calvary, 43 Mar-
tin Co. Parish Burns City, 44 Martin Co. Parish Scotland Church, 45 Merom
Methodist, 46 New Lebanon Methodist, 47 Rose Chapel, 48 Merom Station
Methodist, 49 Monroe City Church.

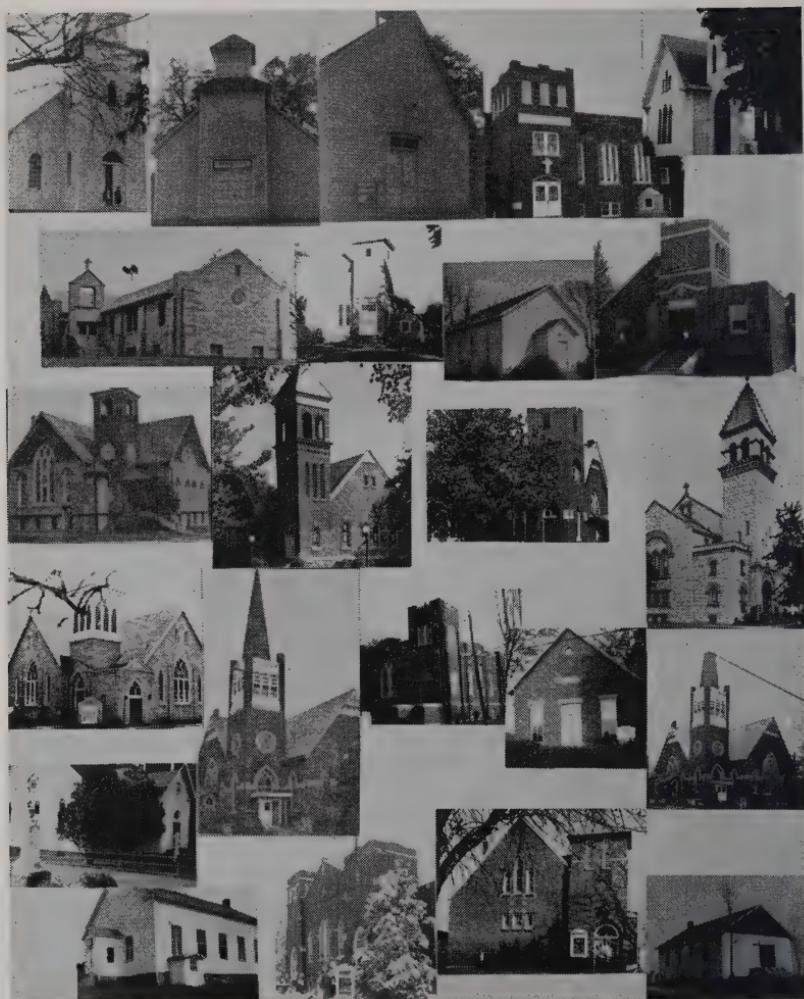
VINCENNES DISTRICT



Read from left to right, starting at top.

50 Hamlin Chapel, 51 Reel's Chapel, 52 Welton Chapel, 53 Mt. Pleasant Church, 54 Wheeling Methodist, 55 Gladish Chapel Methodist, 56 New Bethel Methodist Vincennes, 57 Oaktown Methodist, 58 Emison, 59 Morris Chapel, 60 Odon Methodist, 61 Raglesville Methodist, 62 Otwell Methodist, 63 Ireland Methodist, 64 Patoka, 65 Paxton Church, 66 Petersburg Methodist, 67 Alford Methodist, 68 Algiers Methodist Church, 69 Pimento Church, 72 Plainville Methodist, 73 Epsom Methodist, 74 Cornettsville.

VINCENNES DISTRICT



Read from left to right, starting at top.

75 Pleasantville, 76 Mt. Moriah, 77 Stafford Church, 83 Riley Methodist,
84 Mt. Pleasant, 85 Sandborn, 86 Marco Methodist, 87 Salem Methodist
Hazelton, 88 Mount Olive Mt. Olympus, 89 Shelborne, 90 Shoals, 91 Sullivan
Vincennes, 94 Vincennes First, 95 North Methodist Vincennes, 96 Washington
First, 97 Wesley Memorial Methodist, 98 Sugarland Methodist, 99 Washington
Bethel Church, 101 Maysville Church, 102 Wheatland Methodist,
103 Winslow, 104 Morris Chapel Church.

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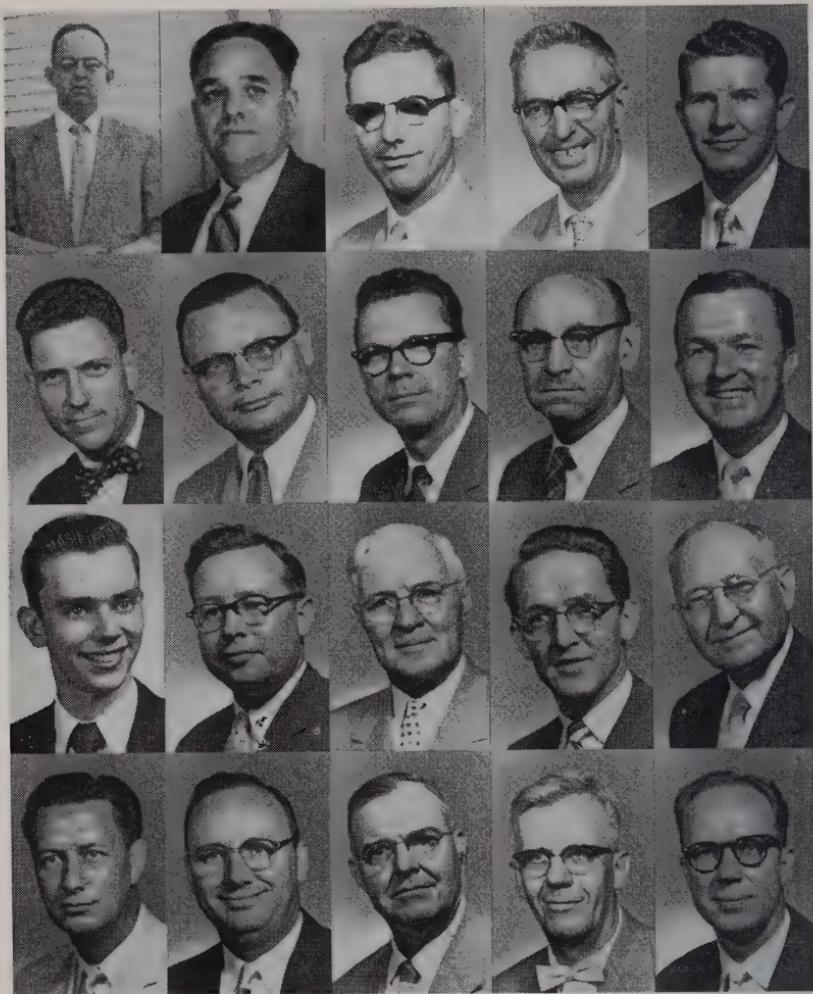


First Row—Clifford L. Carmichael, Alda I. Carter, H. W. Claycamp, Robert Chafee, James W. Cox, Sr.

Second Row—DeWitte Coats, Guy D. Carpenter, Howard Chattin, Orville Carmichael, H. W. Criswell.

Third Row—Lee Capehart, Howard Chattin, Hubert T. Crane, Howard Davidson, T. A. Donaldson.

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Fourth Row—Ed Frazier, Floyd R. Fisher, Vernon Flickner, Richard G. Gates, Don Garbaden.

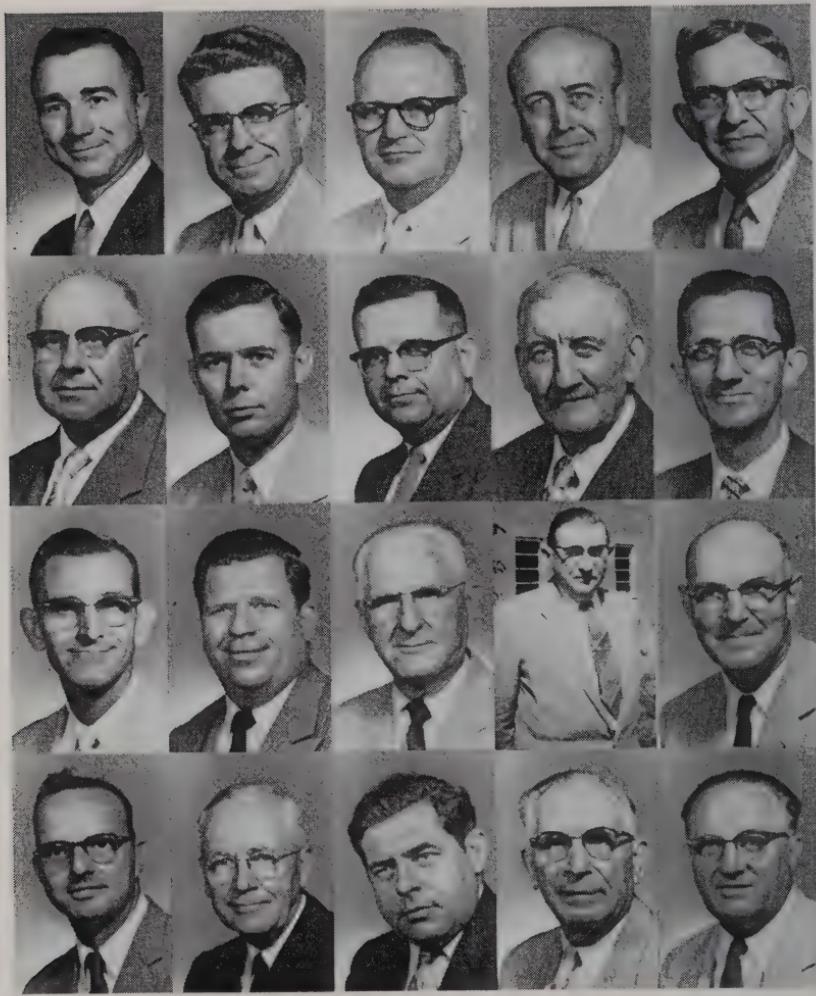


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E. Homberger.

Fourth Row—August Huber, Dr. Ezra L. Hutchens, Charles W. Hart, C. P. Hert,
Charles R. Holmes.

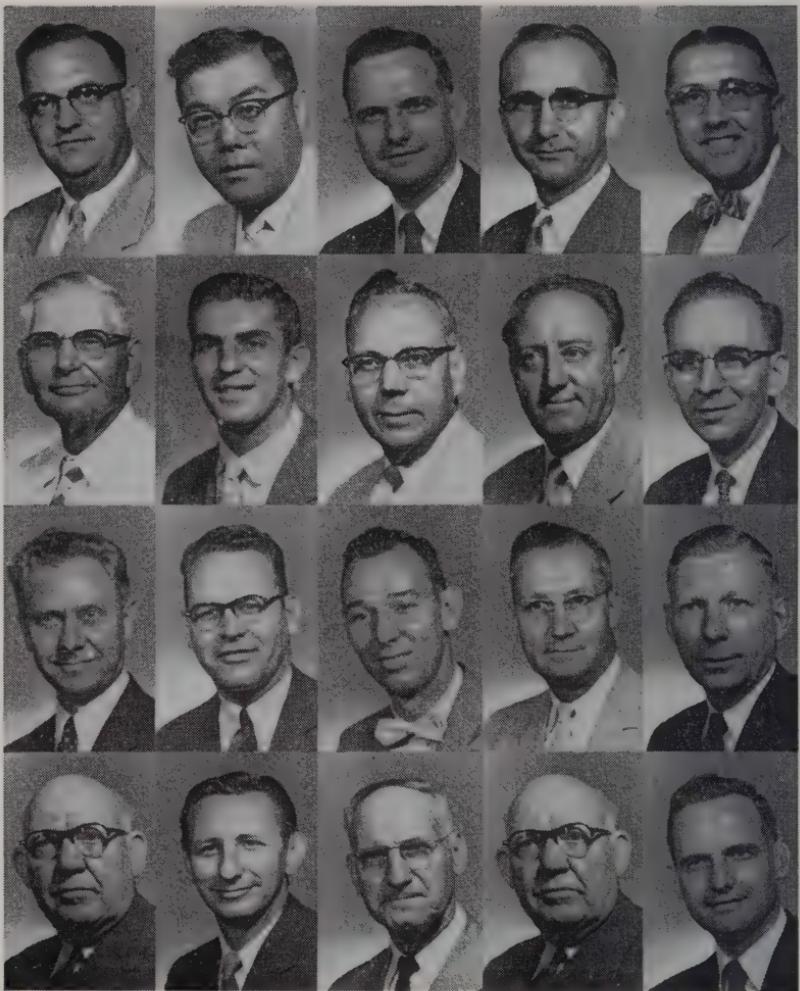


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Second Row—Edgar Hedden, Wm. Howard, William Imler, Andrew W. Jarboe, Ernest H. Jones.

Third Row—Dr. W. T. Jones, I. N. Jones, Newton Jones, Howard Jaquess, Charles M. Johnson.

Fourth Row—Lee S. Jarrett, Francis T. Johnson, W. Morris Jarboe, Andrew W. Jarboe, E. G. Jann.



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Glenn H. Kaetzel, F. F. Kaetzel.

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Fourth Row—C. V. McMillan, R. O. McRae, Bruce McClure, James A. McKinney, Dean McCoy.



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Second Row—Elmer Martin, Earl Morris, Loren Maxwell, R. J. Mercer, Edwin E. Mercer.

Third Row—William T. Murphy, Stanley P. Mahan, Paul E. Mahry, Robert A. Miller, Guy Miller.

Fourth Row—Harold Mohler, Ralph Mohler, Clifford L. Miller, W. D. Miller, James David McCallie.

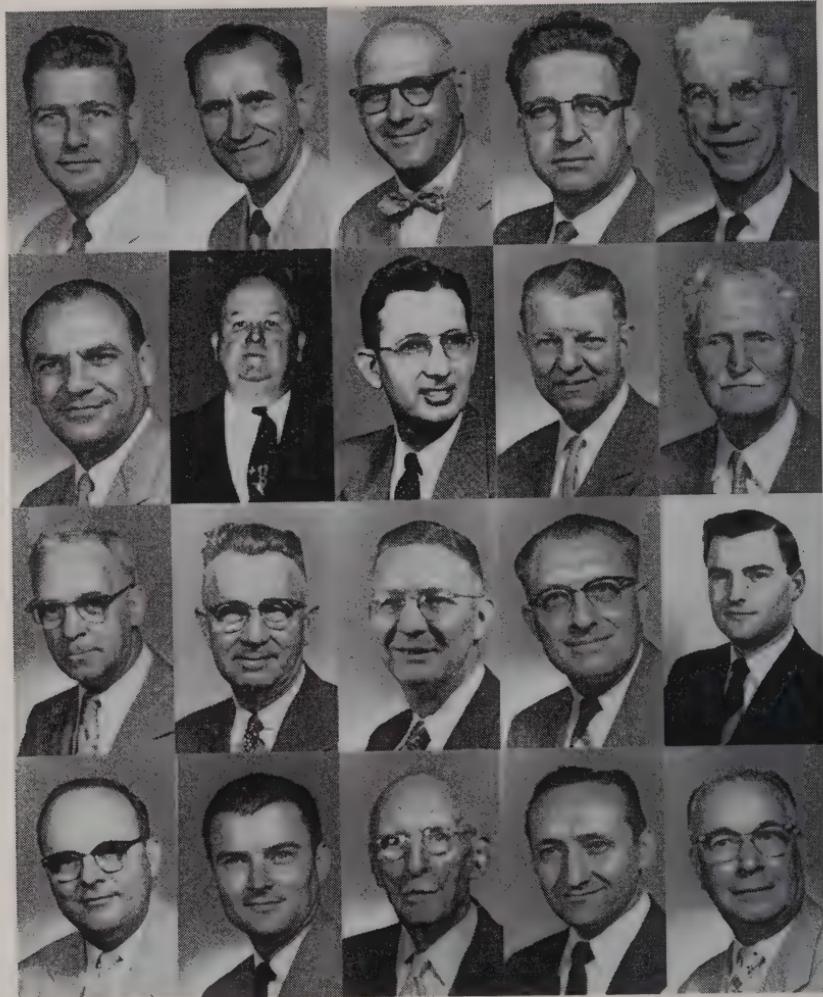


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Fourth Row—LeRoy W. Ping, Lester M. Pierce, H. J. Propheter, H. R. Page, R. O. Pearson.

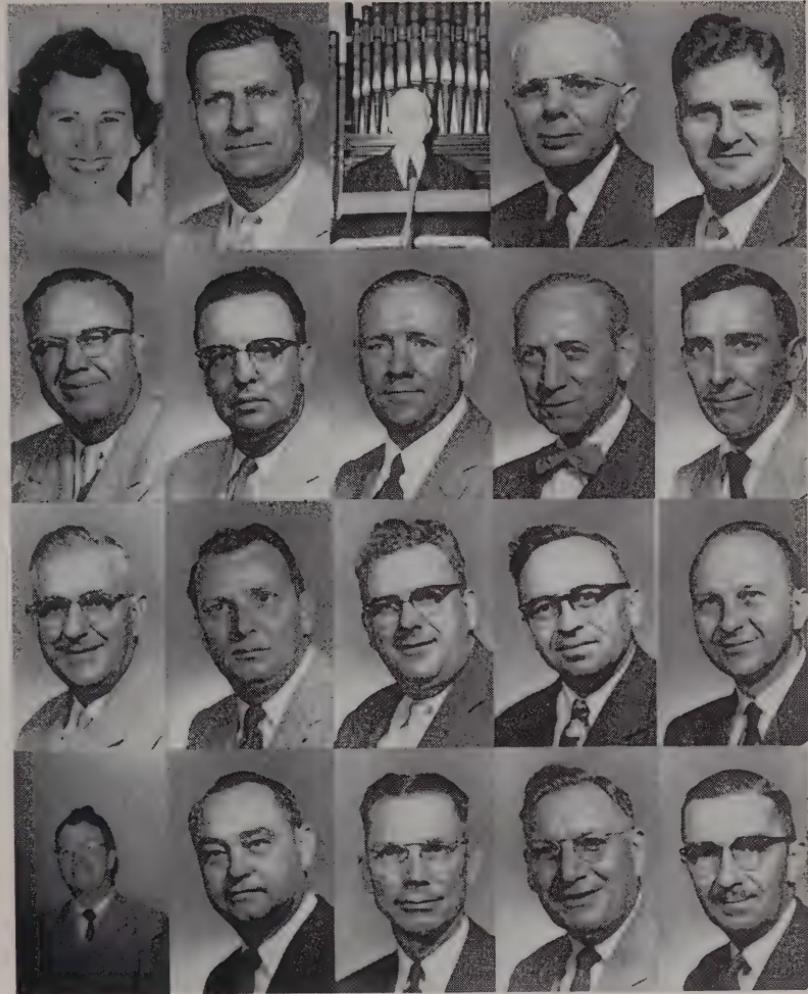


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Second Row—R. B. Pierce, G. J. Pickett, C. K. Powell, C. R. Query, M. H. Reynolds.

Third Row—H. G. Ramsey, Oliver Rambo, B. J. Renner, Barthol Rogers, H. E. Rogers.

Fourth Row—Robert W. Rogers, Howard Rogers, C. H. Ross, Robert R. Rowland, L. D. Robertson.



First Row—Mrs. Clara May Ripple, James V. Smith, G. S. Sutton, N. I. Schoolfield, R. L. Spann.

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Third Row—John N. Thompson, W. M. Schwein, Lowell Toussaint, Hubert Thomas, Frank Templin.

Fourth Row—Orrin D. Thayer, Chas. A. Tyler, Russell M. Taylor, L. W. Tedrow, John Todd.

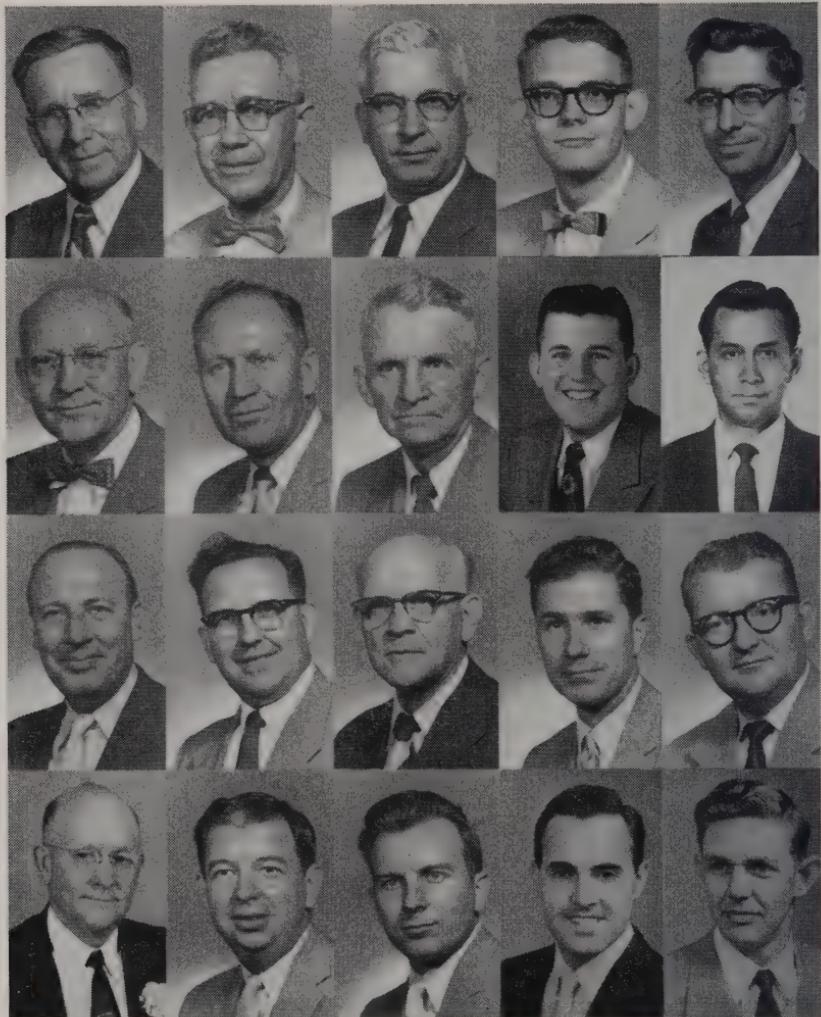


First Row—Lloyd K. Thompson, Loren Todd, Orrin Thayer, John Thompson, C. W. Taylor.

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Fourth Row—Neal Wallace, E. L. Wright, Judge Watson, C. Thomas Webb, Clyde D. Wake.



First Row—Stanley E. Watson, John C. Weaten, R. E. Walker, Chas. A. Walls,
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Second Row—Glen R. Youngblood, Norbert G. Talbott.

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Fourth Row—Mrs. Abbie Martin, Robert F. Martin, Mrs. Oscar Meinert, Mrs. Roy Moulton, Frank Melick.



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Third Row—Anna Nichols, Mrs. Harry Nolting, John Priest, Andrew Procell, Mrs. Frank Parsons.

Fourth Row—Mrs. Artie Patterson, W. S. Pate, Mrs. Robert Pitts, Mrs. Frona Ralley, Mrs. Thelma Ralston.



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Third Row—E. J. Scott, Mrs. Clifford Stockover, Mrs. David Small, Ray Steffy, Park H. Snyder.

Fourth Row—L. H. Stilabower, W. C. Schmidt, Roma Fields, Mrs. E. F. Small, Mrs. Clara Schmalz.



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Second Row—Myron Smith, Noah Truelove, Mrs. Edna E. Taylor, Richard E. Topper, Golda Talbott.

Third Row—Hugh Thrasher, John Thrasher, Mrs. Raymond Vogel, Wm. F. Vonderschen, Harold White.

Fourth Row—Mrs. Leon Welch, Stanley Watts, Mrs. Philip Wesner, W. B. Ward, Dempsey Webb.



First Row—Wallace Winsett, Raymond Wingham, Howard Woodburn, Winifred W. Wigner, Lowell Whaley.

Second Row—Miss Waneta Hauldson, John Whiry, Robert Dale Waltz, Mrs. Robert Wilson, Louis A. Youngs.

Third Row—Mrs. Courtland Yunt.

With the acquisition of the O'Hair House the health services of the University were expanded under the directorship of Dr. O. R. Dobbs, who served in this capacity until 1956, being replaced by Dr. Edwin F. McNichols. Contacts with students for the purpose of ministering to their health increased during this time from 28 daily contacts by the health service to 53.

Alumni affairs at DePauw have expanded under the leadership of Mr. Robert Crouch to the point where increasing numbers of alumni are taking an active interest in their alma mater, both through contributions to the Alumni Fund and also by the support of the activities of the college.

Probably the most significant innovation at DePauw University during President Wildman's period of years was the development of a program of Student Personnel Services. In 1948 Dean Louis H. Dirks retired from his position as Dean of Men, which he had held since 1926. It was decided at this time to create a dual deanship—a Dean of Faculty and a Dean of Students. Dr. Lawrence Riggs was appointed as Dean of Students to develop a guidance program to care for the needs beyond the classroom of DePauw students. Miss Lucile Scheuer was appointed Assistant Dean of Students and Mr. Robert Farber was made an Assistant Dean. The following year Miss Nelle Barnhart was added to the staff as Assistant Dean. Housemothers had been supervising the residence halls up to this time and with the inauguration of the personnel service program they were gradually replaced with resident counselors trained in guidance and personnel work. Three women resident counselors serve the women's dormitories and one man supervises the men's dormitory. In 1956 an additional counselor was added to work with freshmen men. The development of the personnel services at DePauw distinguishes the college. It resulted from the recognition that a college is responsible for helping students develop in social and recreational ways as well as intellectual.

This service helps students in many ways and it also serves the College through an extensive orientation program at the beginning of each school year and a summer mailing program to welcome the incoming students. Counseling is provided by the personnel services to those students who with help can better achieve their goals or who need help with problems of mental health. Included in this work is the Health Service

which includes a resident physician and six nurses. The placement service now is encompassed in this program and the security officer reports to the Dean of Students of his work in helping students keep out of trouble. Fraternity and sorority relationships with the University are largely channeled through the Dean of Students. These are but a few of the services rendered by the work of the Dean of Students and his staff. It is apparent that students on the DePauw campus are surrounded by means of learning about their academic strengths and weaknesses, their techniques of study, personal adjustment, reading, ability, vocational interests, and personal problems. There are few colleges to which parents can send their children with greater feelings of security in their safety, care and help than at DePauw. This is no idle boast—the facts are proved. It is to the credit of Dr. Wildman that this program was started.

The final achievement during these years was a markedly closer relationship between DePauw and the Methodist Church. This was accomplished by encouraging the holding of church conferences on the campus, by bringing to the campus for addresses many prominent Methodist ministers and leaders. Dr. Orville L. Davis was appointed the task of carrying assistance to local churches as a member of the DePauw faculty and his work has been increased in the succeeding years. Backing has been given the pre-ministerial students by the college in many ways, and lay leadership has been furnished the churches by the college. The DePauw Choir, under the direction of Professor George Gove, has sung in countless Methodist Churches about the state with the encouragement of the college administration. In conclusion, the College grants half-tuition to the sons and daughters of ministers as has been customary in past years.

In 1952 Dr. Russell Humbert was made President of DePauw. He came to this position committed to two general goals, the raising of faculty salaries and generalship of a campaign to raise \$15,000,000 over a period of years. The first of these goals has been achieved to the satisfaction of most of the faculty, and the initial phase of the larger campaign has been successfully completed. This latter campaign is called the Greater DePauw Program, and following the departure of the members of a professional money raising firm, the program was left in the capable hands of Mr. Willard E. Umbreit as

Director of Public Relations and Greater DePauw Program. During Dr. Humbert's brief period as president, several organizations have conducted surveys of the college, the Lilly Endowment, Inc., the Division of Educational Institutions, General Board of Education, the Methodist Church, and a self-study prompted by a grant from the Ford Foundation. As a result of the last mentioned study the faculty at DePauw voted to increase the graduation requirements of the school. This is designed to insure a broader pattern of liberal arts study for all graduates, and is in keeping with the broadening and more liberal concepts of liberal arts education held by educators today.

DePauw University is a great college. Its future is insured. Nothing can prevent it from becoming greater except the traditional conservatism of the faculty and administration, and the development of feelings of self-complacency and self-satisfaction that frequently characterizes college personnel. DePauw's strength lies in the stellar quality of its student body and its Christian leadership. These two factors make the college Christian. Dr. Russell Humbert has provided the Christian leadership. His personal integrity and dynamic personality have impressed the students and alumni, and his leadership inspires confidence in the future of the College. Students bring to the campus the experiences of Christian homes and environments—to this the College adds further Christian experiences to produce Christian graduates. As many of the children of DePauw graduates return to the College for education, the cycle renews itself and as each succeeding generation of students improves in Christian character and behavior the College grows in Christian life. The Indiana Conference can take pride in DePauw University—its leadership and its student body.

Methodist Student Work and Wesley Foundations

The interest of the Indiana Conference in work with college students, particularly those in the State Universities first came to the attention of the Conference in 1911. At that time a resolution was adopted to appoint a committee of three to devise ways to assist the First Church in Bloomington to bear the burden of a program for college students. It was pointed out that there were 458 Methodist students in Indiana University and that the problem of serving their religious needs

was one of state-wide responsibility. The proposal was to obtain a student pastor. To work with the proposed committee were J. W. Jones, Superintendent of the Bloomington District, and Albert Hurlstone. Apparently no action was taken on this matter for a couple of years, but it remained in the minds of some of the members for it came before the Conference again in 1914. At the instigation of the Northwest Indiana Conference the matter was referred to a Joint Commission of Educational Institutions of Methodism in Indiana. This Commission had been appointed to study the educational situation in Indiana Methodism and had met in the Central Avenue Methodist Episcopal Church in Indianapolis in October of 1913. Rev. A. B. Storms, of Indianapolis, was elected President, and L. M. Edwards of the Northwest Indiana Conference chosen Secretary of this Commission. Meeting on March 9, 1914, they said that they very clearly recognized the opportunity and obligation existing at the state colleges. They further felt that it was not the sole burden of the local church to singlehanded and unaided carry on a program for the college students. They approved the appointment of assistant pastors for the churches in educational communities and further said where the local churches were not favorably located for reaching the students they felt the establishment of a church in the vicinity of the College was in order. However, the organization of the local church was to be the focal point of work with students. They recommended the appointment of a standing joint commission with representatives of each of the Conference and of the two Methodist institutions in the state, to formulate plans to carry into effect cooperation with the local churches in programs for college students.

The following year Rev. Storms recommended to the Conference that provision be made for an associate pastor for student work at Bloomington. This same year (1915) the Northwest and North Indiana Conferences had approved a plan for a student pastorate at Purdue University.

The Commission suggested this plan be put into effect: that \$1,500 be appropriated for the student pastor who was to work under the supervision of the pastor and Board of the First Church, Bloomington. He was to be appointed annually by the Bishop, and an Advisory Board on work with students was to be made responsible for inaugurating the student pastorate. This Board would have authority to secure any special gifts it could for the support of the work. This Board

immediately secured the services of William N. Strack, a graduate of Indiana University in 1915, as student pastor, and the following year it was reported to the Conference that he had served as Student Secretary to the Bloomington pastor. Of 539 Methodist students enrolled in Indiana University in 1915, 345 were enrolled in the First Church, either in full or student memberships. Two hundred students were active in Bible classes; during the year twelve students came into the Christian life and entered the church, and sixty-one openly committed themselves to the choice of Christian life work. From this it was apparent the work with Methodist students in Indiana University was to prosper. Unfortunately the work of William Strack was destined to be shortlived; he entered Officers' Reserve Training at Ft. Benjamin Harrison at Indianapolis early in 1917. To replace him the Board selected P. R. Hightower, a post graduate student at Indiana University. The number of Methodist students on this campus was now 625, of these 450 were affiliated with the First Church, Bloomington. At this time Purdue University, with an enrollment of 2,071 students, had 704 Methodist students of whom 80 per cent were members of the church and in 1919, Mr. Walter B. Niles, of the Indiana Conference, headed the student work.

In 1918 the Methodist work at Purdue University was incorporated under the name of the Wesley Foundation and placed under the direction of Rev. F. E. Fribley, who was in his second year in this work at Purdue. The Indiana Conference was interested in this college work, although the school was not located within the bounds of the Conference. Of the 600 Methodist students 26 per cent were from homes within the limits of the Conference.

The General Conference of 1920 had strongly urged the organization of Methodist student work on college campuses under bodies such as Wesley Foundations, and for this reason the Indiana Conference recommended that the Advisory Board of the work at Indiana University proceed to organize and incorporate a Wesley Foundation along the lines suggested by the Board of Education of the M. E. Church. Thereupon a Wesley Foundation at Indiana University was established late in 1920. Nine trustees served this organization, Rev. J. M. Walker being nominated from the Indiana Conference. By this year there were 1,000 Methodist students on the

Indiana University campus. In attendance at the first annual meeting of the Wesley Foundation at Bloomington were Bishop F. D. Leete, Rev. C. H. Taylor, Walter B. Niles, Ben Adams, Will Adams, Senator C. O. Holmes from Gary, Dr. W. B. Freeland of Wabash, Dr. J. M. Walker of Rushville, Will Wylie, District Superintendent, and Burton D. Myers. Dr. Wylie was elected president pro tem, Burton D. Myers, permanent secretary and Will Adams, permanent treasurer. Vice-presidents chosen were Senator C. O. Holmes and Dr. W. B. Freeland. At this meeting Dr. Taylor reviewed the short history of the Methodist work with students at Indiana University and set forth the student program that was being carried out. This initial program had three goals: "1, to secure church attendance on the part of Methodist students; 2, to provide a limited number of courses of study in the Sunday School which would afford some element of religious education for college students, and 3, to afford a social center for Methodist students. . . ."

He reported that funds for this work had come from two sources—the Indiana Conference and the Board of Education. The Conference money had increased from \$400 the first year to \$1,300 in 1921, and the Board of Education had given \$1,000 in this year. The student body which had a little less than 500 Methodist students in 1914 now had 917, which was a little more than one-third of the total enrollment of the school. He pointed out the fact that other denominations were spending thousands of dollars in their student work as evidence of the need for a larger support from the Conference for work at Indiana University.

He also reported property near the church had been purchased for a home for the student pastor and suggested the buying of more property for a social center for future use. In a later report made to the new Board of Trustees, Dr. Taylor showed the attendance records of college students in the First Church. These revealed 475 students in morning service, 175 in Sunday School, 75 in the Epworth League, and 300 in the evening service; making a total of about 1,025 students in the services every Sunday. This was an impressive record for the Methodist students. Of the 917 Methodist students, he reported 422 of them were from homes within the Indiana Conference. By comparison at this time there were enrolled at Indiana University 450 Presbyterian students, 600 Disciple

students, and 200 Baptist students. Speaking of the activities of the Methodist Students he said 36 were in the church choir and that in the activities of the University four out of every seven students on the Y. W. C. A. cabinet was a Methodist, and that nine out of 23 on the Y. M. C. A. cabinet were Methodists. The Boosters Club contained 10 out of 26 students; the Indiana Union four out of 10; the University Orchestra 12 out of 30; officers of the R. O. T. C. contained seven out of 27 students, and 14 out of 37 Phi Beta Kappas were Methodist. He said, however, that he did not have information concerning Methodist students on the varsity football squad. Further business at the first annual meeting of the Wesley Foundation concerned finances. This meeting was held October 7, 1921.

In 1923 Dr. C. E. Flynn became Director of the Wesley Foundation at Indiana University and through the following years was capably assisted in the role of Associate Director by George E. Schlafer, for many years later a member of the Physical Education Department of the University. Dr. Flynn was active until about 1929 and shortly afterward Rev. W. H. McLean became the Director.

It was not again until the 1925 annual Conference that report was made of this student work. At that time it was said that the Wesley Foundation at Indiana University had enrolled 1,000 students each semester. Testimony that the work was fast growing is seen in the fact that the student pastor in this year was given the help of a woman worker, Miss Helen English. The First Church, Bloomington, at this time purchased another lot upon which to erect a Wesley Foundation building. It was built at a cost of \$24,000.

On February 24, 1926, a Joint Wesley Foundation Committee meeting was held in Indianapolis. This was prompted by recent action of the Area Council calling for the raising of \$10,000 by the three Conferences for the support of Wesley Foundation programs in the state; it named the joint committee of the Purdue and Indiana University Foundations to consider the matter and report to the Conferences. The forthcoming recommendations suggested a state-wide Wesley Foundation program to benefit the work at Indiana University, Purdue University, Indiana State Teachers' College at Terre Haute, and Ball State Teachers' College at Muncie. They recommended raising the \$10,000 by apportionments to the

Conferences based on two-fifths of one per cent of the cash salaries of the pastors, including house rent, plus two cents per member.

A joint committee of nine persons was to distribute the funds to the two existing Foundations and the student work was to include that at the Normal Schools. They also recommended that the local churches in Terre Haute and Muncie take steps to organize Wesley Foundations in these communities, which when organized could receive the money allocated for their support. These recommendations were adopted by the Conference.

The Wesley Foundation work at Indiana University at this time included activities such as attendance at regular Sunday worship service, prayer meeting, Sunday School, Epworth League, fellowship hour, choir and orchestra, socials, pageantry and drama, deputation teams, and publicity work. The following year the joint committee considered the matter of sources of support and listed the following: "1, Students, Epworth Leagues, 3, persons of means, and 4, the rank and file of church members." A plan to have the work of the Foundation mentioned at all the Epworth League meetings in the churches of the Conference was presented in the hope that the collections made would yield financial help to the Foundation work. Near the end of 1927 Miss Helen English resigned to get married, and she was replaced by Miss Margaret Mahan of Martinsville, a graduate of DePauw University.

About 1930 a Wesley Foundation Council comprised entirely of students was organized to help promote the work and determine administrative policy. The President was Glenn Lee of Indianapolis, Student Bible Class Representative, Miss Marjorie Houk of Columbus; Wesley Epworth League Representative, Miss Vanda Miller from Bloomington; students handling contacts with living units were John Kirkpatrick of New Richmond for the fraternities; Miss Dorothy Brant for the sororities; John Cochran of Tipton for the unorganized men; and Miss Lucile Cutler of Chicago for the unorganized women. The Deputation Team Representative was Tom Perry, of New Albany; the Welfare Representative, Peggy Culmer of Bloomington; Social Chairmen, Hazel Gooch of Indianapolis, and Annsie Fosbrink of Vallonia, Leonard Bradley of Plymouth and Terrance Brunnenmiller of Kokomo. Music Chairmen

were Margaret Coleman of Rockville and Hugh Thatcher of Indianapolis; in charge of drama and pageantry was Dorothy Buzzaird of Bloomington and in charge of publicity was Dwight Smith of Pennville. This effort to engage the activity and deliberation of students was a significant move in the Wesley Foundation at Bloomington. In 1931 George E. Schlafer was replaced as Assistant Director by Rev. William McFadden a DePauw graduate, with experiences in country church work in Indiana. However the depression days, now being felt, shortened his stay as the Board was unable to afford his services longer than this one year. This was not the only disastrous influence of these days, for it was reported to the Conference in 1932 that only \$1,500 of the \$2,200 due the Wesley Foundation from the churches of the Conference had been paid.

In 1933 Rev. Robert B. Baldridge became the assistant director. By 1934 the depression was having marked effect on the Foundation work. About this time Rev. W. H. McClean concluded his work and the work was left to the pastor of the First Church with the assistance of Miss Grace L. Timmins and the Student Council. Dr. C. Howard Taylor was pastor of First Church at this time. The Conference was told that the student work was at a low ebb. In 1935 another Student Pastor was obtained, Charles E. Palmer, a DePauw graduate and the next year his place was taken by Rev. Albert G. Jenkins, who suffered with illness through the year and was mortally stricken before the year ended. His work was carried on by his wife. By this year there were 1,400 Methodist students enrolled in the University. At this time tragedy again occurred in the burning of the First M. E. Church. Although property had been secured at an earlier date for erecting a Foundation Building nothing had been done about it. Dr. Taylor noticing an accumulation of \$16,000 in the building fund suggested the Board use the money to rebuild the church, but his suggestion was not considered possible. However, the rebuilding of the Church was immediately started, and a house next to it was rented for the use of the Foundation. Mrs. Walter B. Niles was housemother and three women students boarded with her in the house.

In 1939 the Bloomington First Church purchased a quarter block just east of the Church as the site for a "social center"

for the Methodist students at Indiana University. This was at the advice of Bishop Leete, a staunch supporter of the Wesley Foundation. With this site and about \$17,000 in the building fund the Board of the Church requested the Board of the Foundation to take action, but nothing was done.

In July of 1939, Rev. Merrill B. McFall came to the Directorship of the Wesley Foundation. The year also brought the resignation of the longtime and faithful secretary of the Foundation, Dr. Burton D. Myers, who had served in this capacity since 1921.

Rev. McFall brought to this position a vitality and organizing ability that was destined to help the Wesley Foundation work. With the guidance of Dr. Taylor a program was designed "to make unthinking students start thinking and attract the thinking students." It was a well planned program and had the backing of President Herman B Wells, of Indiana University, who was active on the executive committee of Wesley House. Mr. John B. Hoadley, of Bloomington, also served with this committee. In 1939 it was reported to the Conference that 625 out of 1,709 Methodist students were in church services each Sunday, and that 56 deputation teams had been sent to various places throughout the year. The Board of Trustees of Wesley Foundation were strengthened by the addition of five new lay members.

In 1941 the Conference was told that there were 400 Methodist students at Ball State College in Muncie and that more money was needed to carry on the work there—a \$500 increase was recommended. This financial strain was also being felt in the other schools and a similar increase was proposed for Wesley Foundation at Purdue and \$1,000 for the Wesley Foundation at Indiana University.

Until this time the student work on college campuses had been confined to that work conducted in the state colleges. It is likely that it was assumed that sufficient religious opportunities existed at the church colleges. However, in 1941, President Wildman of DePauw proposed to match the Conference with \$1,500 to employ a student pastor for work with the 600 Methodist students on that campus. This offer was apparently not accepted; for the next year it was recommended that only \$300 be provided for this work. However,

in 1943, the Board of Education included in its recommendations to the Conference appropriations to Wesley Foundation, Indiana University; The Wesley Foundation, Purdue University; The Wesley Foundation, Ball State Teachers College; student work at Gobin Memorial, DePauw; student work at Evansville College; Wesley Foundation, Indiana State Teachers College; student work at Taylor University and at Tri-State College, Angola.

After this, yearly appropriations were made to these colleges by the Indiana Conference. In 1945 Rev. Merrill McFall was still in charge of the Wesley Foundation at Indiana University and was assisted by Rev. Kenneth Forbes as Minister to the Students. In 1945 it was evident that the enrollment of the University, at that time 6,300 students was due to experience a tremendous increase, with expectations that it would reach 10,000 students. Knowing this would greatly increase the need for the work of the Wesley Foundation, plans were then begun for raising money for a new Wesley Foundation Building. This campaign got underway early in 1947 and aimed for \$300,000. By this time the University enrollment was 11,000 students, with 3,500 Methodist and Methodist preference students. The great number of students had necessitated having three identical morning worship services in the First Church, Bloomington, and greater numbers of students were flocking to the other organizations of the church.

At this time Rev. Morris Jarboe became Minister to the Students, a position he held until 1952. Rev. William M. Orr then became Minister to Students for three years. The laying of the cornerstone of the Wesley Foundation Building was held on October 14, 1950. In this ceremony Bishop Raines gave the address and others taking part included: Rev. Kenneth Forbes, Dr. Merrill B. McFall, Rev. Morris Jarboe, Dr. W. T. Jones, Dr. E. L. Hutchens, and Dr. William H. Wylie. The building was then dedicated on October 28, 1951. On this occasion the address was delivered by Dr. Lincoln B. Hale, President of Evansville College.

The Wesley Foundation Building stands just east of the First Methodist Church in Bloomington. The program of the Wesley Foundation today is divided between the two Methodist buildings. Vespers and Fellowship Suppers are held in the Church and the balance of the program—discussion, seminars,

study groups, and recreational activities—are held in the Foundation Building. The Sunday evening “Dine-a-mite” fellowship suppers are followed by organized recreation and a “fireside” closing period of devotion. On Thursday evenings a series of seminars are held, led by members of the Indiana University faculty or professional leaders in various fields. Twice a month the Kappa Phi and Sigma Theta Epsilon, national Methodist Sorority and Fraternity, meet at the Foundation Building and the Church. The Foundation Building is open daily, and is equipped with a library, reading room, piano, television and radio for entertainment and recreational equipment. The goals of the Wesley Foundation are stated:

- “1. To provide a ‘way of life’ which is firmly rooted in the Christian Faith.
- 2. To provide a reverent worshipful attitude toward all of life.
- 3. To provide for informal, but directed discussion on religion and related subjects.
- 4. To provide an outlet of religious expression through constructive projects of service.
- 5. To provide an adequate theology of the Church and to train students in practical churchmanship.
- 6. To provide an opportunity for students to consider their proposed vocations from the Christian viewpoint.
- 7. To provide an ecumenical understanding so that a distinctive contribution to the work Christian community can be made.
- 8. To provide an intelligent leisure time program.”

In 1956 Rev. William M. Orr left the Foundation and the position of Minister to Students was taken by Rev. Lloyd A. Bates. Rev. Merrill B. McFall continues in the Directorship of the Foundation, having held that position since 1939. Today

Methodist students at Indiana University are provided in the Wesley Foundation Building and program one of the finest "homes away from home" that can be found on any college campus. The Foundation promises to meet the increasing social and spiritual needs of college students on the Indiana University campus. This work is further testimony to the success of the Methodist Church in making Christianity work.

APPENDIX

STATISTICS OF THE INDIANA CONFERENCE 1832-1956

No.	Year	DATE	PLACE	Presiding Bishop	Secretary	Conference Treasurer	Mem- bers
1	1832	Oct. 17-22	New Albany	Soule	C. W. Ruter		17,600
2	1833	Oct. 16-21	Madison	Soule	C. W. Ruter		20,630
3	1834	Oct. 22-28	Centerville	Roberts	C. W. Ruter		23,616
4	1835	Oct. 14-21	Lafayette	Roberts	C. W. Ruter		25,217
5	1836	Oct. 26-Nov. 3	Indianapolis	Roberts	C. W. Ruter		25,473
6	1837	Oct. 25-Nov. 1	New Albany	Soule	C. W. Ruter		28,000
7	1838	Oct. 17-24	Rockville	Soule	J. C. Smith		35,258
8	1839	Oct. 23-31	Lawrenceburg	Roberts	E. R. Ames		43,952
9	1840	Oct. 21-28	Indianapolis	Soule	E. R. Ames		52,615
10	1841	Oct. 6-13	Terre Haute	Roberts	M. Simpson		53,381
11	1842	Oct. 19-26	Centerville	Morris	M. Simpson		62,966
12	1843	Oct. 18-25	Crawfordsville	Andrew	M. Simpson		69,218
13	1844	Sept. 25-Oct. 2	Bloomington	Waugh	L. W. Berry		*35,949
14	1845	Oct. 8-15	Madison	Morris	M. Simpson		33,693
15	1846	Oct. 7-12	Connersville	Morris and Hamline	M. Simpson		32,430
16	1847	Oct. 6-12	Evansville	Waugh	M. Simpson		30,745
17	1848	Oct. 4-10	New Albany	Morris	F. C. Holiday		33,262
18	1849	Oct. 10-16	Rising Sun	Janes	M. Simpson		35,481
19	1850	Oct. 9-16	Jeffersonville	Morris	M. Simpson		37,798
20	1851	Oct. 8-15	Indianapolis	Waugh	M. Simpson		39,239
21	1852	Oct. 20-25	Bedford	Baker	L. W. Berry		*23,373
22	1853	Oct. 19-25	Evansville	Ames	L. W. Berry		20,956
23	1854	Sept. 13-18	New Albany	Ames	L. W. Berry		22,387
24	1855	Sept. 12-17	Vincennes	Simpson	T. H. Siney		22,630
25	1856	Sept. 3-9	Greencastle	Waugh	D. Curry		22,252
26	1857	Oct. 1-6	New Albany	Morris	W. M. Hester		22,861
27	1858	Sept. 30-Oct. 5	Mt. Vernon	Janes	W. M. Hester		27,033
28	1859	Oct. 5-11	Bloomington	Scott	W. M. Hester		27,450
29	1860	Sept. 26-Oct. 2	Sullivan	Baker	W. M. Hester		29,068
30	1861	Sept. 25-30	Rockport	Simpson	W. M. Hester		28,109

No.	Year	DATE	PLACE	Presiding Bishop	Secretary	Conference Treasurer	Mem- bers
31	1862	Sept. 24-29	Greencastle	Ames	J. Laverty		24,839
32	1863	Sept. 16-21	Washington	Morris	J. Laverty		24,236
33	1864	Sept. 28-Oct. 3	Princeton	Simpson	B. F. Rawlins		23,896
34	1865	Sept. 24-29	New Albany	Scott	J. J. Hight		24,696
35	1866	Sept. 12-17	Vincennes	Thomson	C. Nutt		27,437
36	1867	Sept. 11-16	Indianapolis	Morris and Ames	S. Bowers		28,740
37	1868	Sept. 16-21	Bedford	Kingsley	S. Bowers		28,276
38	1869	Sept. 8-14	Evansville	Ames	S. Bowers		27,707
39	1870	Aug. 31-Sept. 5	Bloomington	Simpson	S. Bowers		28,425
40	1871	Sept. 13-18	New Albany	Scott	S. L. Binkley		31,007
41	1872	Sept. 4-9	Mt. Vernon	Andrews	S. L. Binkley		31,292
42	1873	Oct. 2-7	Princeton	Bowman	S. L. Binkley		31,167
43	1874	Sept. 16-21	Salem	Wiley	J. E. Brant		32,094
44	1875	Sept. 15-21	Indianapolis	Bowman and Foster	J. E. Brant		33,748
45	1876	Sept. 20-25	Rockport	Merrill	J. E. Brant		33,261
46	1877	Sept. 12-17	Washington	Andrews	J. Poucher		33,937
47	1878	Sept. 18-23	Martinsville	Harris	J. Poucher		33,599
48	1879	Sept. 10-15	Evansville	Peck	J. Poucher		33,081
49	1880	Sept. 8-13	New Albany	Foss	J. Poucher		32,428
50	1881	Sept. 7-12	Vincennes	Merrill	R. A. Kemp		31,587
51	1882	Sept. 7-11	Sullivan	Simpson	R. A. Kemp		32,161
52	1883	Aug. 29-Sept. 3	Bloomington	Bowman	R. A. Kemp	A. R. Julian	31,915
53	1884	Aug. 20-25	Greencastle	Foster	R. A. Kemp	J. W. Payne	32,831
54	1885	Aug. 27-31	Spencer	Harris	R. A. Kemp	J. W. Payne	32,045
55	1886	Sept. 2-6	Princeton	Andrews	R. A. Kemp	J. W. Payne	35,861
56	1887	Sept. 21-26	Indianapolis	Bowman	R. A. Kemp	S. O. Dorsey	38,237
57	1888	Sept. 19-24	Rockport	Warren	R. A. Kemp	S. O. Dorsey	38,309
58	1889	Oct. 3-7	Mt. Vernon	Vincent	R. A. Kemp	S. O. Dorsey	38,347
59	1890	Sept. 24-29	Martinsville	Walden	R. A. Kemp	S. O. Dorsey	39,094
60	1891	Sept. 16-21	Washington	Joyce	R. A. Kemp	S. O. Dorsey	42,233
61	1892	Sept. 14-19	Salem	Ninde	R. A. Kemp	G. D. Wolfe	43,371
62	1893	Sept. 13-18	New Albany	Newman	R. A. Kemp	G. D. Wolfe	45,003
63	1894	Sept. 19-24	Bloomington	Hurst	R. A. Kemp	G. D. Wolfe	47,668

STATISTICS OF THE INDIANA CONFERENCE 1832-1956

No.	Year	DATE	PLACE	Presiding Bishop	Secretary	Conference Treasurer	Mem- bers
64	1895	Sept. 18-23	Indianapolis	Mallalieu	R. A. Kemp	W. Newkirk	\$87,461
65	1896	Sept. 16-22	Evansville	Merrill	R. A. Kemp	W. Newkirk	90,038
66	1897	Sept. 22-27	Indianapolis	Fowler	R. A. Kemp	E. P. Jewett	87,053
67	1898	Sept. 28-Oct. 3	Princeton	Ninde	R. A. Kemp	E. P. Jewett	89,607
68	1899	Sept. 13-18	Greencastle	Goodsell	R. A. Kemp	E. P. Jewett	88,099
69	1900	Sept. 12-17	Connersville	Cranston	R. A. Kemp	E. P. Jewett	90,980
70	1901	Sept. 18-23	Bedford	Andrews	R. A. Kemp	E. P. Jewett	88,807
71	1902	Sept. 17-22	Vincennes	Walden	R. A. Kemp	C. E. Asbury	90,709
72	1903	Sept. 9-15	Indianapolis	Joyce	R. A. Kemp	C. E. Asbury	91,443
73	1904	Sept. 14-19	New Albany	Warren	R. A. Kemp	C. E. Asbury	91,884
74	1905	Sept. 20-25	Linton	Spellmeyer	R. A. Kemp	C. E. Asbury	92,969
75	1906	Sept. 26-Oct. 1	Greensburg	Goodsell	R. A. Kemp	S. J. Cross	94,748
76	1907	Sept. 25-30	Columbus	Warren	R. A. Kemp	S. J. Cross	96,556
77	1908	Sept. 16-21	Shelbyville	Moore	R. A. Kemp	S. J. Cross	99,353
78	1909	Sept. 22-27	Washington	McDowell	R. A. Kemp	S. J. Cross	99,747
79	1910	Sept. 21-26	Evansville	Anderson	H. W. Baldridge	S. J. Cross	99,792
80	1911	Sept. 13-18	Bloomington	McDowell	H. W. Baldridge	S. J. Cross	100,499
81	1912	Sept. 18-23	Jeffersonville	Smith & Wilson	H. W. Baldridge	C. S. Whitted	100,815
82	1913	Sept. 17-22	Rushville	Anderson	H. W. Baldridge	C. S. Whitted	100,906
83	1914	Sept. 16-21	New Albany	Leete	H. W. Baldridge	C. S. Whitted	104,590
84	1915	Sept. 29-Oct. 4	Indianapolis	Anderson	H. W. Baldridge	C. S. Whitted	105,541
85	1916	Sept. 20-25	Franklin	Anderson	H. W. Baldridge	C. M. Kroft	107,341
86	1917	Sept. 19-24	Princeton	Anderson	H. W. Baldridge	C. M. Kroft	107,979
87	1918	Sept. 18-23	Columbus	McConnell	H. W. Baldridge	C. M. Kroft	108,493
88	1919	Sept. 24-29	Indianapolis	Anderson	H. W. Baldridge	C. M. Kroft	100,577
89	1920	Sept. 15-20	Vincennes	Leete	H. W. Baldridge	C. M. Kroft	106,670
90	1921	Sept. 14-19	Connersville	Hughes	H. W. Baldridge	C. M. Kroft	106,983
91	1922	Sept. 13-18	Greensburg	Leete	H. W. Baldridge	C. M. Kroft	110,032
92	1923	Sept. 11-17	Evansville	Leete	H. W. Baldridge	C. M. Kroft	110,399
93	1924	Sept. 10-15	Indianapolis	Berry	H. W. Baldridge	C. M. Kroft	113,287
94	1925	Sept. 9-14	Jeffersonville	Leete	H. W. Baldridge	C. M. Kroft	113,830
95	1926	Sept. 15-20	Evansville	Richardson	H. W. Baldridge	C. M. Kroft	115,695

No.	Year	DATE	PLACE	Presiding Bishop	Secretary	Treasurer Conference	bers Mem-
96	1927	Sept. 14-19	Indianapolis	Henderson	H. W. Baldridge	C. M. Kroft	116,882
97	1928	Sept. 19-24	Seymour	Blake	H. W. Baldridge	C. M. Kroft	117,405
98	1929	Sept. 17-23	Rushville	McDowell	H. W. Baldridge	C. M. Kroft	114,882
99	1930	Sept. 24-29	New Albany	Blake	H. W. Baldridge	C. M. Kroft	111,512
100	1931	Sept. 16-21	Bloomington	McConnell	H. W. Baldridge	C. M. Kroft	110,439
101	1932	Sept. 14-19	Vincennes	Blake	H. W. Baldridge	C. M. Kroft	109,755
102	1933	Sept. 27-Oct. 1	Indianapolis	Blake	H. W. Baldridge	C. M. Kroft	118,487
103	1934	Sept. 12-17	Columbus	Leonard	H. W. Baldridge	C. M. Kroft	121,457
104	1935	Sept. 18-23	Bedford	Blake	H. W. Baldridge	C. M. Kroft	121,169
105	1936	Sept. 16-21	Connersville	Blake	H. W. Baldridge	C. M. Kroft	121,961
106	1937	Sept. 15-20	Indianapolis	McConnell	H. W. Baldridge	C. M. Kroft	122,139
107	1938	Sept. 14-19	Indianapolis	Blake	H. W. Baldridge	C. M. Kroft	123,433
108	1939	Sept. 13-17	Indianapolis	Lowe	H. W. Baldridge	A. S. Bastin	128,911
1	1939	Sept. 13-17	Indianapolis	Lowe	H. W. Baldridge	A. S. Bastin	128,911
2	1940	Sept. 19-22	Indianapolis	Lowe	H. W. Baldridge	A. S. Bastin	126,114
3	1941	Sept. 10-14	Indianapolis	Lowe	E. F. Shake	A. S. Bastin	129,127
4	1942	June 17-21	Bloomington	Lowe	E. F. Shake	W. T. Jones	129,199
5	1943	June 23-27	Greensburg	Lowe	E. F. Shake	W. T. Jones	129,922
6	1944	June 21-25	Bloomington	Lowe	E. F. Shake	W. T. Jones	130,089
7	1945	June 21-22	Indianapolis	Lowe	E. F. Shake	W. T. Jones	128,611
8	1946	June 19-23	Indianapolis	Lowe	E. F. Shake	W. T. Jones	131,925
9	1947	June 18-22	Bloomington	Lowe	E. F. Shake	W. T. Jones	133,705
10	1948	June 16-20	Bloomington	Lowe	E. F. Shake	W. T. Jones	133,468
11	1949	June 22-26	Bloomington	Raines	E. F. Shake	W. T. Jones	134,727
12	1950	June 21-25	Bloomington	Raines	E. F. Shake	W. T. Jones	139,662
13	1951	June 20-24	Bloomington	Raines	E. F. Shake	W. C. Patrick	140,868
14	1952	June 18-22	Bloomington	Raines	E. F. Shake	W. C. Patrick	141,923
15	1953	June 17-21	Bloomington	Raines	E. F. Shake	W. C. Patrick	139,281
16	1954	June 16-20	Bloomington	Raines	E. F. Shake	W. C. Patrick	136,439
17	1955	June 15-19	Bloomington	Raines	E. F. Shake	W. C. Patrick	132,517

Note 1. Number of members for 1933 includes inactive members as has not been done previously.

Note 2. Chronological record of sessions of the Indiana Methodist Protestant Conference are recorded in the Minutes of the Methodist Protestant Conference in 1939.

STATISTICS OF THE SOUTHEAST INDIANA CONFERENCE*—1852-1894

No.	Year	DATE	PLACE	Bishop Presiding	Secretary	Mem- bers
1	1852	October 6	Rushville	O. C. Baker	F. C. Holliday	16,868
2	1853	October 5	Brookville	E. R. Ames	S. P. Crawford
3	1854	September 28	Greensburg	M. Simpson	J. W. Locke	18,200
4	1855	September 27	Shelbyville	L. Scott	T. H. Lynch	20,415
5	1856	September 17	Madison	B. Waugh	J. W. Locke	17,545
6	1857	September 23	Aurora	T. A. Morris	W. W. Hibben	17,302
7	1858	September 22	Columbus	E. S. Janes	W. W. Snyder	18,956
8	1859	September 28	Indianapolis	L. Scott	W. W. Snyder	19,866
9	1860	September 20	Lawrenceburg	O. C. Baker	T. G. Beharrell	19,391
10	1861	September 18	Jeffersonville	T. A. Morris	T. G. Beharrell	19,706
11	1862	September 17	Greensburg	E. R. Ames	J. W. Locke	20,065
12	1863	September 16	Columbus	O. C. Baker	J. B. Lathrop	19,668
13	1864	September 21	Shelbyville	M. Simpson	J. B. Lathrop	15,728
14	1865	September 20	Madison	T. A. Morris	J. B. Lathrop	15,370
15	1866	September 19	Aurora	E. S. Janes	G. L. Curtis	16,390
16	1867	September 11	Connersville	L. Scott	G. L. Curtis	16,245
17	1868	September 10	Franklin	D. W. Clark	G. L. Curtis	20,376
18	1869	September 15	Indianapolis	M. Simpson	G. L. Curtis	20,412
19	1870	September 7	Brookville	L. Scott	G. L. Curtis	21,118
20	1871	September 6	Jeffersonville	L. Scott	G. L. Curtis	22,321
21	1872	September 11	Edinburg	I. W. Wiley	G. L. Curtis	23,147
22	1873	September 10	Rushville	E. R. Ames	G. L. Curtis	23,193
23	1874	September 9	Madison	R. S. Foster	G. L. Curtis	24,028
24	1875	September 15	Indianapolis	E. S. Janes	G. L. Curtis	25,835

No.	Year	DATE	PLACE	Bishop Presiding	Secretary	Mem- bers
25	1876	September 26	Greensburg	M. Simpson	G. L. Curtis	24,951
26	1877	September 19	Connersville	G. Haven	G. L. Curtis	25,533
27	1878	September 12	Jeffersonville	W. L. Harris	G. L. Curtis	25,186
28	1879	September 3	Lawrenceburg	J. T. Peck	G. L. Curtis	27,285
29	1880	September 8	Greensburg	T. Bowman	G. L. Curtis	26,073
30	1881	September 7	Shelbyville	E. G. Andrews	G. L. Curtis	26,478
31	1882	August 23	Indianapolis	I. W. Wiley	G. L. Curtis	26,790
32	1883	September 26	Columbus	C. D. Foss	G. L. Curtis	26,799
33	1884	September 17	Seymour	S. M. Merrill	G. L. Curtis	26,030
34	1885	September 24	Brookville	W. L. Harris	E. L. Dolph	26,110
35	1886	September 16	Indianapolis	E. G. Andrews	E. L. Dolph	29,563
36	1887	September 14	Edinburg	T. Bowman	E. L. Dolph	29,463
37	1888	September 26	Liberty	J. H. Vincent	E. L. Dolph	32,153
38	1889	September 25	Madison	I. W. Joyce	E. L. Dolph	32,240
39	1890	September 24	Franklin	S. M. Merrill	E. L. Dolph	33,034
40	1891	September 23	Aurora	R. S. Foster	E. L. Dolph	34,335
41	1892	September 21	Rushville	W. X. Ninde	L. D. Moore	35,565
42	1893	September 20	Connersville	H. W. Warren	L. D. Moore	35,606
43	1894	September 26	Shelbyville	J. F. Hurst	L. D. Moore	38,438

* 1895 united with Indiana Conference.

Table Showing the Dates of the Districts of the Indiana Conference

Districts	1832-1843	1844-1851	1852-1894	S. E. (1851-1894)	1895-1956
Madison	1832-1843.....	1844-1851.....		(1852-1870 & 1876-1880)	
Charlestown	1832-1843				
Missionary	1832				
Northwestern	1833				
LaPorte	1834-1838				
Michigan	1839				
Crawfordsville	1834-1843				
Centerville	1836-1838-1843				
Richmond	1839				
Winchester	1840-1842				
Logansport	1838-1840-1843				
South Bend	1839-1843				
Lafayette	1841-1843				
Fort Wayne	1841-1843				
Brookville		1843-1847			
Rising Sun		1843-1844			
Lawrenceburg		1846-1851.....		(1852-1872)	
Evansville	1842-1843	1844-1851.....	1852-1894.....		1895-1956
Pendleton	1843				
Greensburg		1848-1851.....		(1852-1855 & 1860-1861)	1918-1921
Greencastle	1839-1843		1852-1867		
Putnamville		1848-1851			

Paoli		1850-1851	1858-1861	
Mitchell			1862-1881	
Bloomington	1834-1841	1844-1851	1858-1861 & 1869-1894	1895-1956
Orleans			1852-1853	
Bedford	1842-1843		1854-1857	
New Albany		1843-1851	1852-1894	1895-1956
Cannelton			1853-1891	
Vincennes	1832-1843	1844-1851	1852-1860 & 1867-1894	1895-1956
Indianapolis	1832-1843	1844-1851	1852-1894 & 1895-1896	(1856-1894) 1897-1956
Connersville	1839-1843	1848-1851		(1852-1894) 1895-1929
Rockport			1857-1891	
Jeffersonville		1852-1871 & 1877-1894		1895-1897 & 1912-1913
Jeffersonville and Madison		1872-1875		
Seymour				1898-1911 & 1914-1939
Greensburg and Columbus			(1873-1875)	
Columbus		1871		1940-1956
Moores Hill			(1871-1894)	1895-1917
Spencer		1868		
Rushville				1930-1956
South Indiana German			(1852-1862)	
Evansville German			(1863)	
Indianapolis German			(1863)	
North Indiana German			(1852-1861)	

**THE DEVELOPMENT OF THE CONFERENCES,
DISTRICTS AND CIRCUITS
(1800-1831)**

Western Conference 1800-1811

White Water Circuit	1806-1807 Ohio District
	1808 Indiana District
	1809-1812 Miami District
Silver Creek Circuit	1807 Kentucky District
	1808 Indiana District
	1809-1810 Green River District
	1811 Salt River District
Vincennes Circuit	1809 Indiana District
	1810 Cumberland District
	1811 Wabash District
Enon/Lawrenceburg Circuit . . .	1810-1812 Miami District
Patoka Circuit	1811 Wabash District

Tennessee Conference 1812-1815

Vincennes Circuit	1812 Wabash District
	1813-1815 Illinois District
Patoka Circuit	1814-1815 Illinois District

Ohio Conference 1812-1823

Lawrenceburg Circuit	1812-1823 Miami District
White Water Circuit	1812-1817 Miami District
	1818 Lebanon District
	1819-1823 Miami District
Silver Creek Circuit	1812-1815 Salt River District
Blue River Circuit	1815 Salt River District
Madison Circuit	1818-1823 Miami District
Connersville Circuit	1823 Miami District

Missouri Conference 1816-1823

Vincennes Circuit	1816-1818 Illinois District
	1819-1823 Indiana District
Harrison Circuit	1816, 1817, 1819 Illinois District
Patoka Circuit	1816-1818 Illinois District
	1819-1823 Indiana District
Blue River Circuit	1816, 1817, 1819 Illinois District
	1819-1823 Indiana District
Silver Creek Circuit	1816-1818 Illinois District
	1819 Indiana District
Little Pigeon Circuit	1817-1818 Illinois District
Indian Creek Circuit	1818 Illinois District
	1819 Indiana District
Charlestown Circuit	1820-1823 Indiana District
Bloomington Circuit	1820-1823 Indiana District
Corydon Circuit	1820-1823 Indiana District
Flat Rock Circuit	1821-1823 Indiana District

Honey Creek Circuit	1821, 1823	Indiana District
Indianapolis Circuit	1821-1823	Indiana District
Eel River Circuit	1822-1823	Indiana District
Mt. Vernon Circuit	1822-1823	Illinois District
Vermillion Circuit	1823	Illinois District

Illinois Conference 1824-1831

Madison Circuit	1824-1829	Madison District
Madison Station	1826-1831	Madison District
Lawrenceburg Circuit	1824-1831	Madison District
Lawrenceburg Station	1827	Madison District
White Water Circuit	1824-1831	Madison District
Connersville Circuit	1824-1831	Madison District
Rushville Circuit	1824-1830 1831	Madison District Indianapolis District
Indianapolis Circuit	1824-1827	Madison District
Indianapolis Station	1828-1829 1830-1831	Madison District Indianapolis District
Eel River Circuit	1824 1825-1828	Madison District Charlestown District
Flat Rock Circuit	1824-1826	Madison District
Wayne Circuit	1828-1831	Madison District
Columbus Circuit	1827-1828 1829-1830 1831	Madison District Charlestown District Indianapolis District
Vernon Circuit	1827 1828 1829-1830 1831	Madison District Charlestown District Madison District Indianapolis District
Fall Creek Circuit	1828-1829 1830-1831	Madison District Indianapolis District
Franklin Circuit	1829 1830-1831	Madison District Indianapolis District
Fort Wayne Mission	1830-1831	Madison District
Vevay Circuit	1830-1831	Madison District
New Castle Circuit	1831	Madison District
Charlestown Circuit	1824 1825-1831	Indiana District Charlestown District
Corydon Circuit	1824 1825-1831	Indiana District Charlestown District
Salem Circuit	1824 1825-1831	Indiana District Charlestown District
Salem Station	1825	Charlestown District
Paoli Circuit	1824 1825-1831	Indiana District Charlestown District
Boonville Circuit	1824 1825-1831	Indiana District Wabash District
Patoka Circuit	1824 1825-1827	Indiana District Wabash District
Vincennes Circuit	1824 1825-1831	Indiana District Wabash District
Honey Creek Circuit	1824 1825	Indiana District Wabash District

Bloomington Circuit	1824 Indiana District 1825-1830 Charlestown District 1831 Indianapolis District
Vermillion Circuit	1824 Indiana District 1825-1830 Wabash District
Bloomfield Circuit	1825 Charlestown District
Crawfordsville Circuit	1825-1829 Charlestown District 1830 Indianapolis District 1831 Crawfordsville District
Washington Circuit	1826-1831 Charlestown District
Mt. Vernon Circuit	1827-1828 Wabash District
Carlisle Circuit	1828-1831 Wabash District
Princeton Circuit	1828-1831 Wabash District
White Lick Circuit	1828-1829 Charlestown District 1830-1831 Indianapolis District
Petersburg Circuit	1828-1829 Wabash District 1830-1831 Charlestown District
Greencastle Circuit	1829 Charlestown District 1830-1831 Indianapolis District
Rockville Circuit	1829 Charlestown District 1830 Indianapolis District
Logansport Mission	1829 Charlestown District 1830 Indianapolis District 1831 Crawfordsville District
Albany Circuit	1830 Charlestown District
New Albany Station	1831 Charlestown District
Terre Haute Circuit	1830-1831 Wabash District
Lexington Circuit	1831 Charlestown District
Bedford Circuit	1831 Charlestown District
Greensburg Circuit	1831 Madison District
Mississinawa Circuit	1831 Madison District
Lafayette Circuit	1831 Crawfordsville District
Frankfort Circuit	1831 Crawfordsville District
Eugene Circuit (formerly Vermillion)	1831 Crawfordsville District
South Bend Circuit	1831 Crawfordsville District

It is very difficult to determine the exact location of many of the early circuits. It is possible that the Wabash District was in Indiana about 1815 although the history of Methodism in Illinois shows that the area was wholly within that state at a later date. Oxford and Greenville Circuits in Ohio may have included preaching places in Indiana during the 1820's. Paris Circuit also may have included preaching places in Indiana from 1829 to 1831 but earlier it was entirely in Illinois, as it was after the formation of the Indiana Conference in 1832. Blue River Circuit is reported as located in both the Ohio and Tennessee Conferences in 1815, and there it is not known if the Madison Circuit listed from 1811 to 1817 was in Indiana. Local history tells of the Madison District being formed in 1818 from Lawrenceburg District.

The dates determining the beginning and ending of the various circuits and districts of the various conferences were taken from the reports found in the General Conference Minutes. It is true that in many instances these reports have errors but it gives a uniformity to the reference. The careful historian will find discrepancies in the dates given here and with those published by Dr. W. W. Sweet in his books on the histories of these conferences.

Dates of Origin of the Present-day Churches of the Indiana Conference

(Note: This list includes dates of origin for about 70 per cent of the churches of the Conference. Many sources were consulted—church records, church histories, autobiographies, state laws, state and county histories, and the memories of older members of the churches. It is impossible to date with exactness the beginnings of many of the churches. Fire, windstorms, floods, and human neglect have destroyed most of the earlier records of the many Methodist churches. Exactness is also prevented by the fact that many churches date their beginning from the first visit of a Methodist itinerant, local preacher, or presiding elder to a neighborhood, others to the first gathering of a small group of people meeting in a private home for purpose of worship, others claim their beginnings from the organization of the first class, and others from the start of the society. In other cases from the erection of the first church, or record of the original trustees. Other churches are dated from the first appearance in the Conference minutes of the name of the church. All in all, this suggests that the readers accept the dates on the following list with an understanding of the sources.)

Bloomington District		1840	Prairie Chapel
		1840	Banta (Waverly)
1818	Bloomington, First	1846	Pleasant Bethel (Freedom,
1818	Crossroads	1847	Pleasant Hill
1818	Freedom	1850	Pleasant Run (Missionary Project)
1820	Shiloh	1854	Quincy
1822	Springville	1855	Centerpoint
1824	Cloverdale	1855	Mitchell
1824	Ellettsville	1857	Mt. Olive
1825	Bloomfield	1858	Cory
1825	Lawrenceport	1858	Morgantown
1826	Bedford, First	1860	Wesley Chapel (Owen Co.)
1826	Liberty	1863	Harrodsburg
1826	Martinsville, First	1868	Asbury (Centerpoint)
1826	Salem (Owen Co.)	1869	Mt. Ebal
1827	Spencer	1872	Bedford, Grace
1829	Mooresville, First	1872	Newberry
1829	Salem (Mooresville Circuit)	1874	Clay City
1830	Linton, First	1874	Centenary (Waverly)
1830	Walker's Chapel	1877	Garrison Chapel
1830	Tunnelton	1879	Lyons
1831	Putnamville	1880	Bethesda
1832	Bowling Green	1886	Bono
1832	Stinesville	1888	Millgrove (Owen Co.)
1832	Simpson	1893	Trinity (Heltonville)
1833	Worthington	1895	Bloomington, Fairview
1834	Ashboro (Centerpoint)	1896	Oolitic
1835	Wesley Chapel (Center-point)	1901	New Harmony (Waverly)
1836	Morgantown	1902	Mt. Meridian
1837	Heltonville	1905	Martinsville, Mulberry
1838	Gosport	1924	Arlington
1940	Waverly	1954	Bloomington, St. Marks

Columbus District			Evansville District
1806	Lawrenceburg	1865	Clifford
1812	Madison	1866	Zion
1814	Vevay	1866	Mt. Healthy
1815	Fairview	1868	Mt. Zion
1815	Rising Sun	1870	Mt. Olive
1816	Moorefield	1871	Rock Creek
1816	Mt. Tabor	1882	Deputy
1816	Mt. Zion	1885	Trinity
1816	Aurora	1888	Burney
1816	Ebenezer	1890	Columbus, East
1817	Allensville	1891	Surprise
1818	Pisgah	1893	Napoleon
1819	Wilmington	1934	West Madison
1819	Moores Hill	1955	Columbus, Asbury
1819	Quercus Grove		
1820	St. Paul	1815	Princeton, First
1820	Dillsboro	1817	Yankeetown
1821	Columbus, First	1818	Poseyville
1822	Manchester	1819	Rome
1823	Russell's Chapel	1819	Rockport, Trinity
1825	Brownstown	1820	Newtonville
1826	Cross Plains	1820	Troy
1830	Dupont	1822	Bloomfield
1830	Bennington	1824	Bluegrass
1832	Burnsville	1824	Dale
1832	Pleasant Grove	1825	Evansville, Trinity
1833	Taylorsville	1826	Newburg
1834	Cana	1827	Grandview
1834	East Enterprise	1828	Mt. Vernon, First
1834	Versailles	1830	Stewartsville
1835	Mt. Pleasant	1830	Welborn
1835	Mt. Sinai	1830	Selvin
1835	Petersville	1831	Evansville, Old North
1837	Zoar—Hanover Charge	1836	Olive Chapel—Mt. Vernon, No. Ckt.
1838	Patriot	1836	Cynthiana
1839	New Hope	1838	Cannelton
1840	Paynesville	1839	Boonville
1843	Pleasant Ridge	1840	McCutchenville
1843	Osgood	1840	New Harmony
1845	Batesville	1840	Tobinsport
1846	Hanover	1843	Holland
1847	North Madison	1844	Zoar—Holland Charge
1848	Mt. Carmel	1844	St. Peter's
1848	Benham	1845	St. Paul's
1850	Hartsville	1846	Evansville, Salem
1850	New Zion	1846	Ft. Branch
1850	Elizabethtown	1846	Huntingburg
1850	Ohio Chapel	1848	Zoar
1850	South Bethany	1849	Santa Claus
1852	Seymour, First	1849	Black's Chapel
1853	North Vernon	1850	Oakland City
1853	Bethel	1850	Owensville
1854	Hope	1851	Millersburgh
1855	Wright's Corner	1851	Epworth
1856	Newborn	1858	Cross Roads
1860	Crothersville	1859	Evansville, Simpson
1863	St. Louis Crossing	1859	Gentryville
1864	Milan		

1870	Shiloh	1905	Riverside, Indianapolis
1875	Richland	1908	Beech Grove
1878	Chrisney	1909	Shelby Street, Indianapolis
1885	Garrison Chapel	1915	Henninger
1885	Chandler	1927	Forest Manor, Indianapolis
1888	Griffin	1927	Maywood
1892	Tell City	1939	Somerset
1894	Evansville, Howell	1950	Maple Hill
1898	Princeton, Memorial	1953	St. Luke's, Indianapolis
1899	Evansville, Wesley		
1903	Hatfield		
1905	Evansville, Central		
1911	Evansville, St. James		
1913	Evansville, Asbury		
1937	Evansville, Methodist Temple		
1950	Patronville		
	Indianapolis District		New Albany District
1821	Roberts Park, Indianapolis	1801	New Chapel
1821	Meridian Street, Indianapolis	1801	Salem (Clark Co.)
1823	Michigan Street, Indianapolis	1803	Utica
1824	Edinburg	1807	Pennington
1825	Franklin	1807	Jeffersonville, Wall St.
1826	Mt. Auburn	1809	Old Salem, Willys Ckt.
1827	Acton	1809	Charlestown
1827	Old Bethel, Indianapolis	1812	Corydon
1827	Trafalgar	1816	Thompson's Chapel— DePauw Ckt.
1829	Belleville	1816	Salem
1835	Whiteland	1817	New Albany, Wesley Chapel
1838	Lawrence	1818	DePauw—DePauw Ckt.
1843	Castleton	1818	Fredonia
1843	North, Indianapolis	1818	Paoli
1848	Southport	1818	Mt. Zion
1848	Fletcher Place, Indianapolis	1822	Orleans
1849	Center	1822	Oak Grove
1849	Greenwood	1828	Henryville
1851	Cumberland	1829	Hancock Chapel, DePauw Ckt.
1852	Broad Ripple, Indianapolis	1830	Greenville
1853	London	1830	Wesley Chapel
1854	Central Avenue, Indianapolis	1830	Galena
1861	Union Chapel	1835	Jacobs Chapel, Willys Ckt.
1865	Morris Street, Indianapolis	1836	Woods Chapel
1866	Barth Place, Indianapolis	1837	Faucetts Chapel
1871	Madison Avenue, Indianapolis	1838	Elizabeth
1872	Brightwood	1839	New Albany, Centenary
1873	Broadway, Indianapolis	1840	Georgetown
1874	Bellaire	1840	Orangeville
1878	Irvington, Indianapolis	1845	New Albany, Calvary
1885	East Tenth Street, Indianapolis	1847	New Albany, Main St.
1888	Woodside	1849	Jeffersonville, Park Place
1888	Washington Street, Indianapolis	1850	Mt. Lebanon
1890	Trinity, Indianapolis	1850	Austin
1892	East Park	1851	Central Barren
1902	Grace	1852	French Lick
1902	Victory Memorial, Indianapolis	1854	Loudens Chapel, DePauw Ckt.
		1856	Moores Ridge
		1856	Long's Chapel
		1858	Lanesville
		1858	Tower
		1865	Scottsburg
		1865	New Albany, DePauw Memorial

1868	Jeffersonville, Morton Memorial	1866	Freeport Marietta
1871	Sellersburg	1877	Connersville, Grand Ave.
1875	Otisco	1884	Quakertown
1880	Bethesda	1886	Sandusky
1880	Cuzco	1887	Shelbyville, Vine St.
1880	Ames Chapel	1889	Connersville, East Side
1884	Hillham	1890	Bengal
1885	Milltown	1891	Shelbyville, West St.
1886	New Bethel	1927	Shelbyville, Trinity
1888	New Albany, Trinity		
1906	Heidelberg		
			Vincennes District
		1809	Vincennes, First
		1811	Patoka
		1816	Washington, First
1806	Brownsville	1818	Carlisle
1810	Boston	1818	Mt. Zion
1814	Blooming Grove	1819	Merom
1814	Doddridge Chapel	1819	Pleasantville
1816	Brookville	1820	Bruceville
1818	Milton	1825	Hindostan
1821	Morristown	1826	Salem
1821	Milroy	1830	Hamline Chapel
1822	Connersville, First	1830	Sullivan
1822	Falmouth	1830	Bethlehem
1822	Mt. Pleasant	1830	New Lebanon
1822	Greensburg	1835	Mt. Pleasant
1823	Mt. Carmel	1836	Walnut Grove
1823	Laurel	1839	Calvary
1823	Liberty	1839	Bethel
1824	Rushville	1840	Reels Chapel
1825	Shelbyville, First	1844	Morris Chapel
1825	Robinson Chapel	1845	Burns City
1827	Brandywine	1846	Mt. Gilead
1828	Waldron	1847	Asbury Chapel
1830	Jollity	1848	Dover Hill
1830	New Palestine	1851	Riley
1830	Goudy	1851	Pleasant Hill
1833	Fairfield	1851	Hudsonville
1834	Manilla	1853	Loogootee
1835	Pleasant Hill	1854	Otwell
1837	Springfield	1855	Farmsburg
1837	College Corner	1856	Shoals
1838	Westport	1857	Bicknell
1839	Clarksburg	1857	Graysville
1840	Glenwood	1858	Odom
1841	Fairview	1859	Glendale
1841	Sugar Creek	1859	Sandborn
1844	Flat Rock	1860	Trinity
1847	Fairland	1860	Waggoner's Chapel
1847	Alert	1861	Monroe City
1848	Mt. Lebanon	1861	Wheatland
1852	Needham	1862	Welton Chapel
1854	Old Union	1864	Shiloh
1857	Carthage	1865	Edwardsport
1857	Fountaintown	1865	Alfordsville
1857	St. Paul	1866	Hazelton
1859	Adams	1869	Marco
1860	Carrollton	1872	Mt. Tabor
1864	Bath	1872	Providence

1875	Oaktown	1889	Cornettsville
1875	Freelandville	1889	Sugarland
1878	Mt. Olive	1892	Patoka Grove
1883	Elnora	1895	Velpin
1884	Shelburne	1895	Indian Spring
1886	Truelove	1905	Epsom
1886	Emison	1905	Vincennes, North
1887	Plainville	1906	Merom Station
1889	Decker	1948	Crane

Number of Churches Formed in the Present-day Districts by Thirty-Year Periods

Bloomington District

1800-1831.....	20 churches
1832-1862.....	21 churches
1863-1893.....	12 churches
1894-1956.....	8 churches

New Albany District

1800-1831.....	22 churches
1832-1862.....	19 churches
1863-1893.....	12 churches
1894-1956.....	1 church

Columbus District

1800-1831.....	24 churches
1832-1862.....	32 churches
1863-1893.....	13 churches
1894-1956.....	3 churches

Rushville District

1800-1831.....	23 churches
1832-1862.....	21 churches
1863-1893.....	10 churches
1894-1956.....	1 church

Evansville District

1800-1831.....	18 churches
1832-1862.....	24 churches
1863-1893.....	6 churches
1894-1956.....	9 churches

Vincennes District

1800-1831.....	14 churches
1832-1862.....	27 churches
1863-1893.....	19 churches
1894-1956.....	6 churches

(Note: Figures used are based on the dates of origin of the 70 per cent of churches for whom this is known.)

Totals

1800-1831	131
1832-1862	157
1863-1893	85
1894-1956	39
Total	412

(There are 598 churches in the Indiana Conference in 1956.)

Number of the Present-day Methodist Churches Formed Prior to the Indiana Conference

Western Conference, 1800-1811	12
Ohio Conference, 1812-1823	33
Tennessee Conference, 1812-1815	1
Missouri Conference, 1816-1823	30
Illinois Conference, 1824-1831	55
Total	131

Number of Present-day Methodist Churches Dating Their Origins Before 1832 (By Districts)

Name of Present-day Districts	Dates of Earlier Conferences	Number of Present-day Churches Formed
Bloomington.....	Missouri Conference 1816-1823.....	5
Columbus.....	Western Conference 1800-1811.....	1
	Illinois Conference 1824-1831.....	15
	Ohio Conference 1812-1823.....	19
Evansville.....	Tennessee Conference 1812-1815.....	1
	Illinois Conference 1824-1831.....	4
	Missouri Conference 1816-1823.....	7
Indianapolis.....	Missouri Conference 1816-1823.....	3
	Illinois Conference 1824-1831.....	10
New Albany.....	Western Conference 1800-1811.....	7
	Illinois Conference 1824-1831.....	7
	Ohio Conference 1812-1823.....	1
	Missouri Conference 1816-1823.....	9
Rushville.....	Western Conference 1800-1811.....	2
	Illinois Conference 1824-1831.....	5
	Ohio Conference 1812-1823.....	13
Vincennes.....	Western Conference 1800-1811.....	2
	Illinois Conference 1824-1831.....	8
	Missouri Conference 1816-1823.....	6
	Illinois Conference 1824-1831.....	6

(Note: Figures are based on 70 per cent of the churches of the Conferences for whom the dates of origin are known.)

Methodist Ministers Who Served as Chaplains or Engaged in Other Services in the Civil War

Indiana Conference	District
S. Bowers	Mitchell
Lewis E. Carson	Chaplain 36th Regiment Indiana Volunteers
M. M. Campbell	Army Chaplain
H. O. Chapman	Army Chaplain
W. V. Daniels	Post Chaplain at New Albany
E. Gaskins	
H. Gilmore	Chaplain 31st Regiment Indiana Volunteers
J. B. Hamilton	Army Chaplain
L. M. Hancock	Army Chaplain
	New Albany
	Rockport
	New Albany

F. A. Heuring	Chaplain 25th Regiment Indiana Volunteers	Rockport
H. B. Hibben	Chaplain 11th Regiment Indiana Volunteers	Bloomington
(Rev. Hibben was made Chaplain of the U. S. Naval Academy at Annapolis, Maryland, in 1864 and remained in that position as late as 1880.)		
J. J. Hight	Army Chaplain	Greencastle
M. M. C. Hobbs	Army Chaplain	Evansville
F. A. Hutcherson	Army Chaplain	New Albany
John Kiger	Chaplain 7th Regiment Indiana Volunteers	Indianapolis
S. W. McNoughton	Army Chaplain	
N. M. Patterson	Army Chaplain	Rockport
R. B. Pierce	Chaplain 2nd Regiment Ohio Cavalry	Rockport
J. F. St. Clair	Army Chaplain	Rockport
T. A. Whitted	Chaplain 27th Regiment Indiana Volunteers	Indianapolis
Miles Woods	Army Chaplain	Indianapolis

Chaplains From the South-East Indiana Conference

J. R. Adams	
J. A. Brouse	Chaplain 100th Regiment Indiana Volunteers
Joseph Cotton	Chaplain 13th Regiment Indiana Volunteers
J. M. Crawford	
B. F. Gatch	
L. Hurlburt	
J. H. Lozier	Chaplain 37th Regiment Indiana Volunteers
W. T. Saunders	
W. W. Snyder	Chaplain Indiana State Prison, Jeffersonville

Nicholas E. Boring was Chaplain of the Indiana State Prison, South—New Albany (first became chaplain here in 1876).

In later years Rev. Enoch Wood was the Grand Chaplain of the Indiana Department of the Grand Army of the Republic. He served with Co. K of the 68th Regiment of the Indiana Volunteers.

Alonzo Murphy, who served with the 117th Regiment of Indiana Volunteers, was State Commander of the Grand Army of the Republic in 1918.

The following preachers were delegates of the United States Christian Commission in 1864:

R. M. Barns—South-East Indiana Conference
 H. B. Collins—South-East Indiana Conference
 J. B. Morrison—South-East Indiana Conference
 J. M. C. Sharp—South-East Indiana Conference
 Edward Hawes—Indiana Conference
 J. R. Williams—Indiana Conference
 Robert Roberts—Indiana Conference
 D. A. Robertson—Indiana Conference

**Methodist Ministers of Indiana Conference Who Served as
Chaplains or Engaged in Other Services in World War I**

Name	Last Location
E. Boldrey	New Albany
A. G. Carroll	In School
W. L. Ewing	Irvington, Indianapolis
C. P. Gibbs	North Vernon
C. F. Glick	Lawrence

C. H. Hale	Meridian St., Indianapolis
O. E. Haley, Y. M. C. A. work	New Harmony
W. T. Jones	In School
F. L. Loveland	Meridian St., Indianapolis
W. B. Niles	Hymera
R. W. Raaf	Plainville
C. H. Rose	Glenn Valley
C. Roush	Rockport Circuit
W. H. Shorb, Y. M. C. A. work	Jeffersonville
J. T. Scull	Sullivan
C. H. Taylor	Bloomington

Methodist Ministers of Indiana Conference Who Served as Chaplains in the Armed Forces in World War II

L. N. Abel	Franklin
H. F. Blakely	Osgood
A. L. Boren	Seymour, First
D. E. Casey	Merom
G. H. Curry	Greenwood
R. F. Denbo	Evansville, Old North
H. W. Ellis	Evansville, Wesley Chapel
H. W. Glenn	New Albany, Wesley Chapel
R. S. Hendricks	Indianapolis, Roberts Park
C. L. Hughbanks	North Vernon
B. K. Johnson	Rising Sun
F. T. Johnson	Indianapolis, Irvington
J. L. Johnson	Indianapolis, Roberts Park
G. L. Kemp	Evansville, Old North
C. V. McMillan	Jasonville
R. O. McRae	Bedford, First
A. S. Schmitt	Huntingburg
David Shepherd	Hope
Wilson Singer	Morristown
W. W. Stickford	Indianapolis, Roberts Park
J. T. Redmon	Versailles
A. L. Swarens	French Lick
N. G. Talbott	Evansville, Central
B. E. Tryon	Indianapolis, Trinity
C. O. Wirey	Bath-Springfield
J. D. Wolf	Vevay
W. C. Hartinger	Methodist Hospital, Minister
W. T. Jones	Preachers Aid Society, Exec. Secy.
E. M. McKown	Evansville College, Dean
H. G. Lytle	Goodwill Industries, Supt.

Rev. W. T. Jones was the only pastor to have served in both World War I and World War II.

Methodist Ministers Who Have Served as Chaplains at Different Times Since World War II

H. W. Glenn	New Albany, Wesley Chapel
R. S. Hendricks (Veterans Adm.)	Indianapolis, Broadway
J. L. Johnson	New Albany, Main Street
P. K. McAfee	Indianapolis, Michigan Street
G. M. Rumbley	New Palestine
B. E. Tryon (Veterans Adm.)	Indianapolis, Trinity

GENERAL CONFERENCE-DELEGATES

1836-1956

The names in Italics are those of the Reserve Delegates.

Cincinnati, 1836

C. W. Ruter
Allen Wiley
James Havens
J. L. Thompson
Aaron Wood
William Shanks

Baltimore, 1840

Allen Wiley
E. R. Ames
C. W. Ruter
Augustus Eddy
Aaron Wood
J. C. Smith
John Miller

New York, 1844

Matthew Simpson
Allen Wiley
E. R. Ames
John Miller
C. W. Ruter
Aaron Wood
Augustus Eddy
James Havens
J. C. Smith
Rich'd Hargrave

Pittsburgh, 1848

E. G. Wood
Matthew Simpson
John Kerns
L. W. Berry
H. S. Talbott
James Havens
E. R. Ames

Boston, 1852

Math'w Simpson*
W. M. Daily
E. R. Ames*
James Havens
Elijah Whitten
L. Y. Berry
E. G. Wood
C. W. Ruter

Indianapolis, 1856

B. F. Crary
W. C. Smith
James Hill
H. S. Talbott
C. B. Davidson
W. M. Daily

Buffalo, 1860

C. B. Davidson
W. C. Smith
John Kiger
E. H. Sabin
Hayden Hays
James Hill

Philadelphia, 1864

G. W. Walker
James Hill
J. H. Noble
W. McK. Hester
Daniel McIntire
Cyrus Nutt

Chicago, 1868

Daniel McIntire
John Kiger
B. F. Rawlins
William Meginnis
James Hill
Hiram Gillmore

Brooklyn, 1872

MINISTERIAL
J. J. Hight
W. McK. Hester
Cyrus Nutt
John Kiger
W. F. Harned
B. F. Rawlins

LAY

R. W. Thompson
W. C. DePauw
Asa Iglehart
J. T. Smith

Baltimore, 1876

MINISTERIAL
Hayden Hays
Reuben Andrus
W. M. Zaring
W. F. Barned
B. F. Rawlins

LAY

W. C. DePauw
T. P. Haughey
J. F. Lindley
G. W. Hoss

Cincinnati, 1880

MINISTERIAL
J. S. Woods
J. S. Hight
W. McK. Hester
Aaron Turner
Alex. Martin

LAY

J. F. Lindley
Israel Taylor
T. P. Haughey
W. C. DePauw

Philadelphia, 1884	T. H. Willis	R. A. Kemp
MINISTERIAL	H. A. Buchtel	H. C. Clippinger
Alex. Martin	J. A. Sargent	C. C. Edwards
John Poucher	E. A. Campbell	John Poucher
B. F. Rawlins	J. H. Doddridge	G. D. Wolfe
W. H. Grim	LAY	LAY
Aaron Turner	B. F. Adams	J. H. Morrison
LAY	William Newkirk	H. B. Longdon
W. F. Browning	W. T. Friedly	J. W. Thompson
G. A. Adams	Ella Rankin	L. R. Stoy
Asa Iglehart	Chicago, 1900	Miss A. Hayman
T. P. Haughey	MINISTERIAL	B. F. Shephard
New York, 1888	H. J. Talbott	F. G. Hackelman
MINISTERIAL	C. C. Edwards	S. E. Carmichael
Alex. Martin	C. E. Bacon	M. D. Reeves
H. J. Talbott	J. E. Steele	J. J. LaFollette
W. R. Halstead	C. W. Lewis	Baltimore, 1908
J. H. Ketcham	T. H. Willis	MINISTERIAL
W. McK. Hester	E. B. Rawls	E. H. Hughes*
LAY	C. C. Lasby	C. E. Bacon
D. E. Beem	J. H. Doddridge	Joshua Stansfield
M. B. L. Sefrit	LAY	M. B. Hyde
N. T. DePauw	B. F. Adams	J. W. Duncan
T. A. Goodwin	E. M. Barbour	L. F. Dimmitt
Omaha, 1892	H. M. Conley	Robb Zaring
MINISTERIAL	S. P. Ross	W. B. Grimes†
J. A. Ward	PROVISIONAL	C. C. Edwards
W. R. Halstead	E. D. Moore	E. B. Rawls
J. H. Ketcham	John Carnagey	LAY
W. H. Grim	J. B. Conner	C. B. Cooper
John Poucher	W. J. Knox	S. G. Wilson
LAY	William Bodine	F. E. Bye
N. T. DePauw	J. W. Ray	A. J. Bigney
J. B. Young	F. F. Smith	W. N. Showers
Wilson Morrow	B. F. Shepherd	C. E. Grubb
J. R. Hinkle	A. J. Bigney	L. E. Van Orsdel
LAY	J. L. Mathews	E. W. Hawkins
Cleveland, 1896	Los Angeles, 1904	I. F. McClure
MINISTERIAL	MINISTERIAL	C. J. Shirk
W. R. Halstead	J. W. Turner	Minneapolis, 1912
H. J. Talbott	C. E. Bacon	MINISTERIAL
J. H. Martin	J. H. Doddridge	F. J. McConnell*
M. S. Heavenridge	W. R. Halstead	Albert Hurlstone
	F. S. Tincher	W. G. Clinton

L. F. Dimmitt	LAY	R. R. Tash
L. C. Bentley		J. W. Morrow
E. R. Zaring		Chas. McGraw
J. W. Duncan		<i>J. V. Baker</i>
<i>W. M. Whitsitt</i> ‡		<i>Wm. O'Brien</i>
<i>Joshua Stansfield</i>		<i>T. M. McDonald</i>
<i>H. A. King</i>		
	LAY	
B. F. Adams		Atlantic City, 1932
J. F. Hanly		MINISTERIAL
W. C. VanArsdel		O. W. Fifer
J. W. Emison		J. M. Walker
G. J. Nichols		W. B. Farmer
C. H. Badger		J. W. McFall
A. A. Swartz		C. M. Kroft
<i>Mrs. John Shirk</i>		E. E. Harper
<i>Wm. Cave</i>		<i>J. N. Greene</i>
<i>Dr. C. Van Osdol</i>		<i>H. A. Keck</i>
		<i>H. W. Baldridge</i>
Saratoga, 1916		LAY
MINISTERIAL		
<i>Joshua Stansfield</i>		Mrs. M. O. Robins
L. C. Bentley		<i>W. H. O'Brien</i>
G. M. Smith		D. G. Gordon
A. H. Pitkin		E. A. Powell
E. R. Zaring		F. A. Huering
H. A. King		Morris Clark
G. H. Murphy		<i>J. W. Morrow</i>
<i>F. A. Steele</i>		<i>E. E. McPheeeters</i>
<i>W. B. Farmer</i>		<i>T. M. McDonald</i>
<i>A. B. Storms</i>		
	LAY	Columbus, 1936
F. F. Smith		MINISTERIAL
C. C. Hull		O. W. Fifer
J. F. Hanly		W. B. Farmer
<i>Mrs. G. W. Wood</i>		H. W. Baldridge
<i>W. C. VanArsdel</i>		W. C. Hartinger
Fred Hoke		J. M. Walker
<i>F. T. Singleton</i>		<i>E. L. Hutchens</i>
<i>W. V. Troth</i>		<i>J. W. McFall</i>
<i>F. C. Baugh</i>		<i>H. A. Keck</i>
<i>A. P. Asbury</i>		LAY
Des Moines, 1920		<i>T. M. McDonald</i>
MINISTERIAL		<i>J. A. Hoadley</i>
J. M. Walker		<i>R. M. Kibler</i>
C. E. Bacon		<i>G. N. Wiltse</i>
J. F. O'Haver		<i>C. F. Coffin</i>
J. S. Ward		<i>W. W. Schwan-</i>
A. F. Hughes		<i>inger</i>
E. R. Zaring		<i>Mrs. M. O. Robins</i>
L. C. Bentley		<i>D. G. Gordon</i>
<i>W. B. Farmer</i>		<i>Mrs. E. L.</i>
<i>M. A. Farr</i>		<i>Hutchens</i>
<i>John Ragle</i>		

DELEGATES TO UNITING CONFERENCE 1939

MINISTERIAL

O. W. Fifer
 W. C. Hartinger
 J. M. Walker
W. T. Jones
 A. S. Woodard
J. G. Moore

LAY

T. M. McDonald
 R. M. Kibler
 Hattie Asbury
Ray Everson
Hamet Hinkle
J. A. Rowe

1940

GENERAL

MINISTERS

O. W. Fire
 W. C. Hartinger
 J. G. Moore
W. T. Jones

LAYMEN

T. M. McDonald
 R. M. Kibler
 R. D. Everson
 Mrs. Hattie Asbury

JURISDICTIONAL

G. O. Carpenter
 A. S. Woodard
 H. A. Keck
 C. A. McPheeters
 R. G. Skidmore
 N. G. Talbott

H. R. Pierson
 W. W. Schwanninger
 Mrs. O. W. Fifer
 Pacific Hendricks
 J. T. Breece
 D. G. Gordon

RESERVES

C. P. McKinney
 E. F. Schneider
 S. L. Martin
 F. R. Greer
 J. W. McFall

C. W. Miles
 T. J. Morton
 E. I. Schoolfield
 Gertrude Bettner
J. A. Rowe

1944

GENERAL

G. O. Carpenter
 C. A. McPheeters
 R. O. Pearson
 W. C. Hartinger

T. M. McDonald
 R. M. Kibler
 Mrs. E. S. Riley
 Ed. Huckleberry

JURISDICTIONAL

A. S. Woodard
 E. L. Hutchens
 F. R. Greer
 H. R. Page
 M. B. McFall

G. W. Thompson
 J. T. Breece
 F. M. Hughes
 Mrs. Frank Ellis
 G. N. Wiltse

RESERVES

E. E. Aldrich
 C. E. Wildman
 Mrs. W. G. Parker

R. D. Everson
 Mrs. Louis Yokel

1948

GENERAL

M. B. McFall
 G. O. Carpenter
 W. T. Jones
 J. F. Edwards

Geoffrey Carmichael
 Mrs. Frank Ellis
 T. M. McDonald
 R. M. Kibler

JURISDICTIONAL

H. R. Page	E. J. Fricke
C. A. Shake	J. E. Morlock
N. G. Talbott	Ed. Huckleberry
W. C. Patrick	G. W. Thompson
R. E. Badger	Gerald Power

RESERVE

F. M. Templin	G. N. Wiltse
E. E. Aldrich	R. D. Everson
R. O. Pearson	W. L. Miller

1952

GENERAL

W. T. Jones	Mrs. Oscar Tharp
M. B. McFall	R. M. Kibler
N. G. Talbott	S. A. Byram
F. M. Templin	Harold Hughes

JURISDICTIONAL

H. R. Page	Paul Burns
F. A. Hamilton	R. D. Everson
R. E. Badger	Mrs. Frank Ellis
A. M. Brown	Ralph G. Hastings
A. L. Boren	A. W. Koehler

RESERVES

W. C. Patrick	J. A. Hoadley
S. L. Martin	Howard Miles
H. W. Hewitt	Gerald Power

1956 GENERAL

M. B. McFall	Harold Hughes
W. T. Jones	J. A. Hoadley
F. M. Templin	Ralph G. Hastings
D. L. Browning	Mrs. C. A. Stilwell

JURISDICTIONAL

A. L. Boren	E. H. Jones, Sr.
L. S. Jarrett	Sexson Humphreys
A. M. Brown	R. D. Everson
H. O. Kisner	Mrs. C. E. Baker
N. G. Talbott	A. W. Koehler

RESERVES

R. B. Pierce	Mrs. Richard Temple
F. L. Cook	R. M. Kibler
H. W. Hewitt	Kenneth Seever

In 1844 the State was divided into two Conferences. In 1852 the Indiana Conference was divided and the Southeast Indiana Conference organized. In 1895 the Indiana and southeast Indiana Conference were united.

* Elected Bishop. † Seated as a delegate on the election of E. H. Hughes to the Episcopacy.

‡Seated as delegate on the election of F. J. McConnell.

SOUTHEAST INDIANA CONFERENCE DELEGATES

1856	1880
F. C. Holliday	L. G. Adkinson
E. G. Wood	G. L. Curtiss
J. A. Brouse	<i>F. C. Holliday</i>
John Kisling	<i>J. S. Tevis</i>
C. W. Ruter	LAY
<i>J. W. Sullivan</i>	
<i>Will'mson Terrell</i>	
<i>J. H. Barth</i>	
1860	1884
E. G. Wood	E. L. Dolph
F. C. Holliday	J. K. Pye
J. W. Lock	G. P. Jenkins
J. H. Barth	<i>G. L. Curtiss</i>
<i>Will'mson Terrell</i>	<i>J. W. Mellender</i>
<i>T. H. Lynch</i>	LAY
1864	
G. C. Smith	
T. H. Lynch	
J. H. Barth	
<i>Thos. Bowman</i>	
<i>F. A. Hester</i>	
1868	
F. A. Hester	
J. W. Lock	
F. C. Holliday	
<i>E. G. Wood</i>	
1872	
E. G. Wood	
Sampson Tincher	
F. A. Hester	
<i>Will'mson Terrell</i>	
<i>F. C. Holliday</i>	
	LAY
J. C. McIntosh	
E. K. Hosford	
<i>J. H. V. Smith</i>	
<i>D. G. Phillips</i>	
1876	
J. H. Bayliss	
F. C. Holliday	
<i>J. G. Chafee</i>	
<i>J. S. Tevis</i>	
	LAY
A. C. Downey	
Will Cumback	
<i>J. W. Ray</i>	
<i>Jonathan Friedly</i>	
1888	
J. S. Tevis	
W. R. Lathrop	
<i>J. G. Chafee</i>	
<i>G. L. Curtiss</i>	
	LAY
E. F. Ritter	
Will Cumback	
<i>J. M. Wynn</i>	
<i>J. W. Ray</i>	
1892	
J. P. D. John	
J. A. Sargent	
E. H. Wood	
<i>E. A. Campbell</i>	
<i>Sampson Tincher</i>	
	LAY
W. F. Stevens	
W. T. Friedly	
<i>Wm. Newkirk</i>	
<i>Howard Duffy</i>	

**PRESIDING ELDERS AND DISTRICT
SUPERINTENDENTS OF
THE INDIANA CONFERENCE**

1832-1956

(In 1908 the term "Presiding Elder" was changed to
"District Superintendent")

Bedford District

1854-1857	Hayden Hays
Bloomington District	
1834-1835	Joseph Oglesby
1836	S. C. Cooper
1837-1839	H. S. Talbott
1840-1843	John Miller
1844	W. V. Daniel
1845-1848	A. Robinson
1849-1851	Wm. Daily
.....	
1858	S. T. Gillette
1859-1861	W. Meginnis
.....	
1869-1871	J. H. Ketcham
1872-1875	B. F. Rawlins
1876-1878	John Kiger
1879-1882	T. D. Welker
1883-1886	W. M. Hester
1887-1892	W. M. Zaring
1893-1898	T. H. Willis
1899-1904	J. H. Doddridge
1905-1910	L. F. Dimmit
1911-1916	A. H. Pitkin
1917-1921	W. H. Wylie
1922	C. E. Flynn
1923	J. H. Murphey
1924-1929	E. H. Boldrey
1930-1937	J. M. Walker
1938-1943	A. S. Woodard
1944-1949	W. C. Patrick
1950	W. T. Jones

Brookville District

1843-1845	Allen Wiley
1846-1847	L. W. Berry

Cannelton District

1853-1856	H. J. Talbott
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Centerville District

1836-1837	David Stiver
1839	James Havens
.....	J. Tarkington

Charlestown District

1832-1834	Wm. Shanks
1835-1838	C. W. Ruter
1839-1843	E. G. Wood

Columbus District

1940	S. L. Martin
1941-1946	E. E. Aldrich
1947-1952	N. G. Talbott
1953	L. S. Jarrett
Connersville District	
1839	James Havens
1840-1841	A. Eddy
1842-1843	A. Wiley
.....	
1848	L. W. Berry
1849-1851	E. G. Wood
.....	
1895-1899	C. C. Edwards
1900-1902	F. S. Tincher
1903-1908	E. B. Rawls
1909-1914	V. W. Tevis
1915-1917	C. E. Bacon
1918-1923	J. B. Walker
1924-1929	J. T. Scull, Jr.

Crawfordsville District

1834-1836	J. L. Thompson
1837	Allen Wiley
1838-1840	T. J. Brown
1841-1843	J. C. Smith

Evansville District

1842	H. S. Talbott
1843-1845	J. Kearns
1846-1849	John Kiger
1850-1851	Elijah Whitten
1852	J. C. Smith
1853-1855	James Hill
1856-1860	J. H. Noble
1861	S. J. Gillett
1862	A. Fellows
1863	W. M. Hester
1864-1867	B. F. Rawlins
1868-1871	W. F. Harned
1872-1875	J. H. Ketcham
1876-1879	J. E. Brant
1880-1883	Wm. Zaring
1884-1886	J. H. Woods
1887-1892	W. H. Grim
1893-1895	W. R. Halstead
1896	C. E. Bacon
1897-1899	H. J. Talbott
1900-1904	J. W. Turner
1905-1910	Duncan
1911-1915	G. M. Smith

1916	A. Hurlstone	1946	J. F. Edwards
1917-1923	J. S. Ward	1947-1952	S. L. Martin
1924-1928	G. H. Murphey	1953	C. T. Alexander
1929-1934	W. C. Patrick	East Indianapolis District	
1935-1940	W. T. Jones	1895	J. W. Dashiell
1941-1945	E. L. Hutchens	1896	J. W. Duncan
1946-1951	C. A. Shake	West Indianapolis District	
1952	D. L. Browning	1895-1897	H. J. Talbott
Ft. Wayne District		Jeffersonville District	
1841-1842	B. Westlake	1895-1897	E. A. Campbell
1843	G. M. Boyd	Greencastle District	
1839	E. R. Ames	1912-1913	F. A. Steele
1840	Allen Wiley	Lafayette District	
1841-1843	G. M. Beswick	1841-1842	C. W. Holliday
1852-1854	Wm. Meginnis	1843	Aaron Wood
1855-1858	John Kiger	LaPorte District	
1859-1862	James Hill	1834-1837	Richard Hargrave
1863	James Noble	1838	Aaron Wood
1864-1867	John M. Green	Lawrenceburg District	
Greensburg District		1846-1848	E. G. Wood
1848-1850	James Havens	1849-1851	J. A. Brouse
1851	J. Tarkington	Logansport District	
1918-1921	W. M. Whitsitt	1838-1840	G. M. Beswick
Indianapolis District		1843	B. Westlake
1932	Allen	Madison District	
1833-1836	James Havens	1832	James Havens
1837-1839	A. Eddy	1833-1835	Allen Wiley
1840-1843	James Haven	1836-1838	E. G. Wood
1844-1845	L. W. Berry	1839-1842	C. W. Ruter
1846-1849	E. R. Ames	1843-1844	A. Eddy
1850	C. W. Ruter	1845-1847	John Miller
1851	James Havens	1848	Wm. Dailey
1852-1855	Benjamin F. Crary	1849-1850	M. Miller
1856-1859	William C. Smith	1851	C. W. Ruter
1860-1862	J. H. Noble	Michigan District	
1863-1865	James Hill	1839	John Ercambrack
1866-1867	S. T. Gillett	Missionary District	
1868-1871	B. F. Rawlins	1832-1833	James Armstrong
1872-1875	W. F. Harned	Mitchell District	
1876-1879	J. S. Woods	1862-1865	I. N. Thompson
1880-1883	John Poucher	1866-1867	D. McIntyre
1884-1887	W. R. Halstead	1868-1870	J. Walls
1888	H. J. Talbott	1871-1874	John Kiger
1889-1892	J. H. Ketcham	1875-1878	F. A. Hutcherson
1893-1894	T. H. Willis	1879-1881	J. Walls
1897-1902	E. B. Rawls	Moores Hill District	
1903-1908	C. E. Bacon	1895-1896	E. L. Dolph
1909-1914	L. C. Bentley	1897-1902	J. A. Sargent
1915-1917	A. B. Storms	1903-1908	C. C. Edwards
1918-1921	C. E. Bacon	1909-1910	W. G. Clinton
1922-1925	H. A. King	1911-1916	G. H. Murphey
1926-1931	O. W. Fifer	1917	E. I. LaRue
1932-1939	W. C. Hartinger		
1940-1945	Guy O. Carpenter		

New Albany District		Rushville District	
1843	W. V. Daniel	1930-1934	J. W. McFall
1844-1845	E. R. Ames	1935-1940	J. G. Moore
1846-1849	J. Kearns	1941-1945	R. O. Pearson
1850-1853	J. Kiger	1946-1951	R. E. Badger
1854-1855	Wm. C. Smith	1952	H. O. Kisner
1856-1859	C. B. Davidson		
1860-1863	D. McIntyre		
1864-1866	John Kiger		
1867-1870	J. J. Hight	1898	E. A. Campbell
1871-1874	W. M. Hester	1899-1904	J. M. Baxter
1875-1878	N. Thompson	1905-1909	M. B. Hyde
1879-1882	John Kiger	1910-1911	F. A. Steele
1883-1886	J. H. Ketcham	1914-1915	F. A. Steele
1887-1888	A. R. Julian	1916	W. H. Wylie
1889-1894	J. M. Baxter	1917-1923	L. T. Freeland
1895-1900	F. A. Steele	1924-1929	L. C. Jeffreys
1901-1906	John Poucher	1930-1934	E. L. Hutchens
1907-1912	W. M. Whitsitt	1935-1939	S. L. Martin
1913-1917	J. M. Walker		
1918-1923	M. A. Farr		
1924-1929	J. E. Murr	1839-1841	Aaron Wood
1930-1935	E. R. Zaring	1842	Wm. H. Goode
1936-1941	C. P. McKinney	1843	C. W. Holliday
1942-1947	H. R. Page		
1948-1953	E. A. Clegg		
1954	F. L. Cook		
Orleans District		South Bend District	
1852-1853	Wm. C. Smith	1839-1841	Aaron Wood
Paoli District		1842	Wm. H. Goode
1850-1851	W. C. Smith	1843	C. W. Holliday
1858-1861	J. W. Julian		
Pendleton District		Spencer District	
1843	J. Marsee	1868	J. H. Ketcham
Putnamville District		Vincennes District	
1848-1850	J. Tarkington	1832-1833	James L. Thompson
1851	Wm. Meginnis	1834-1835	Aaron Wood
Richmond District		1836-1839	John Miller
1839	Robert Burns	1840-1846	H. S. Talbott
Rising Sun District		1847	J. Tarkington
1843-1844	John Jones	1848-1849	Elijah Whitten
Rockport District		1850-1853	Richard S. Robinson
1857-1858	E. H. Sabin	1854-1857	D. McIntyre
1859-1862	G. W. Walker	1858-1861	Hayden Hays
1863-1866	J. J. Stallard		
1867-1870	W. M. Zaring	1867-1870	John Kiger
1871-1873	J. Walls	1871-1874	W. M. Zaring
1874-1875	H. Hays	1875-1878	W. M. Hester
1876-1879	A. Turner	1879-1882	B. F. Rawlins
1880-1883	W. H. Grim	1883-1886	M. C. Hobbs
1884-1885	H. J. Talbott	1887-1892	W. B. Collins
1886-1891	J. A. Ward	1893-1898	M. S. Heavenridge
		1899-1904	H. C. Clippenger
		1905-1909	C. E. Asbury
		1910-1915	W. S. Biddle
		1916-1921	J. F. O'Haver
		1922-1927	R. H. Toole
		1928-1933	J. N. Greene
		1934-1939	E. F. Schneider
		1940-1945	R. A. Ulrey
		1946-1950	S. W. Robinson
		1951	C. T. Alexander
		1952	A. M. Brown
Winchester District		Winchester District	
1840-1842	Robert Burns		

**PRESIDING ELDERS OF
THE SOUTHEAST INDIANA CONFERENCE**

1852-1894

	Columbus District	Jeffersonville and Madison District
1871	W. Terrell	1872-1875 J. G. Chaffee
	Connersville District	Jeffersonville District
1852-1853	E. G. Wood	1877-1879 F. A. Hester
1854-1855	S. T. Gillett	1880-1883 G. P. Jenkins
1856-1859	J. O. Locke	1884-1886 G. L. Curtiss
1860-1863	F. C. Holliday	1887-1892 A. N. Marlatt
1864-1867	J. W. Mellender	1893-1894 E. A. Campbell
1868-1871	F. A. Hester	
1872-1875	J. S. Tevis	Lawrenceburg District
1876-1879	F. C. Holliday	1852-1855 F. C. Holliday
1880-1883	E. L. Dolph	1856-1858 G. C. Smith
1884-1887	C. Tinsley	1859 T. H. Lynch
1888-1893	James A. Sargent	1860-1861 E. O. Long
1894	C. C. Edwards	1862-1865 S. Tincher
	Evansville German	1866 F. C. Holliday
1863	John Schneider	1867-1870 J. B. Lathrop
	Greensburg District	1871 F. C. Holliday
1852	J. Tarkington	1872 R. D. Robinson
1853-1855	Anthony Robinson	
1860-1861	E. G. Wood	Madison District
	Greensburg and Columbus District	1852-1854 C. W. Ruter
1873	E. L. Rolph	1855-1858 T. H. Lynch
1874-1875	T. H. Lynch	1859-1962 G. C. Smith
	Indianapolis District	1863-1866 T. G. Beharrell
1856-1859	F. C. Holliday	1867-1870 W. Terrell
1860	T. H. Lynch	
1861	John A. Bouse	1876 E. A. Wood
1862-1864	Enoch G. Wood	1877-1880 L. G. Adkinson
1865-1866	L. B. Lathrop	
1867	F. C. Holliday	Moores Hill District
1868-1871	R. D. Robinson	1871 J. B. Lathrop
1872-1875	F. C. Holliday	1873-1875 E. G. Wood
1876-1879	T. H. Lynch	
1880-1883	J. K. Pye	1881-1884 Robert Roberts
1884-1889	S. Tincher	1885-1890 E. H. Wood
1890-1894	J. W. Dashiel	1891-1894 E. H. Dolph
	Indianapolis German District	North Indiana German Mission
1863	F. Becker	1852-1854 John Kisling
	Jeffersonville District	1855-1858 G. A. Breuning
1852-1855	J. A. Bouse	1859-1861 J. H. Barth
1856-1860	W. W. Hibben	
1861-1864	F. A. Hester	South Indiana German Mission
1865	E. G. Wood	1852-1853 G. A. Bruening
1866-1868	S. Tincher	1854 J. H. Bahrenburgh
1869-1871	E. G. Wood	1855-1858 J. H. Barth
		1859 J. Hoppen
		1860-1862 F. Becker

INDIANA CONFERENCE APPOINTMENTS

(Hitherto unpublished in the writings on Indiana Methodism—copied from the handwritten minutes.)

1844-1851

Brookville District

Allen Wiley, P. E.

Brookville—Rich. S. Robinson, G.
H. McLaughlin

Brownsville—Jacob Bruner, John
Wallis

Connersville—B. T. Griffith, Jas. C.
Read

Fairfield—Jno. W. Sullivan
Greensburg—Jno. A. Brouse

Laurel—Jno. W. Mellender
Liberty—Hayden Hays, Thos. C.
Crawford

Milroy—Willimson Terrell, O. H.
P. Ash

Rising Sun District

James Jones, P. E.

Lawrenceburg—Jas. Hill
Manchester—Silas Rawson, Geo.
Havens

Milan—Erastus Lathrop, Chas.
Mapes

Patriot—Seth Smith, Washington
Malick

Rising Sun—Wm. M. Dailey
Versailles—M. Mahin

Vevay—Amos Bussey, Jno. S. Win-
chester

Wilmington—Chas. Bonner, Samuel
Hicks

Madison District

Augustus Eddy, P. E.

Canaan—H. J. Durbin, Jas. Mitchell
Lexington—Constant B. Jones, T.
M. Eddy

Madison—Third St., Francis A.
Conwell; Wesley Ch. & Walnut
St., Jno. Miller

Moorefield—Jacob Whiteman
New Philadelphia—E. W. Cadwell,
F. H. Carey

Paris—James Crawford
Salem—Peter R. Guthrie

Vernon—Thos. S. Gunn

New Albany District

E. R. Ames, P. E.

Charlestown—John Kiger

Corydon—Greenberry C. Beeks
Elizabeth—Daniel S. Elder, P. I.

Beswick

Fredericksburg—Thomas Ray

Greenville—Lewis Hurlburt

Jeffersonville—Wm. Morrow

New Albany—Centenary, C. W.
Ruter; Wesley, Enoch G. Wood

New Washington—Wm. Meginnis

Utica—Emmons Rutledge

Evansville District

Jno. Kearns, P. E.

Boonville—Wm. Fraley

Cynthiana — Asbury Wilkinson,
Jas. Corwine

Evansville—Fernandes C. Holliday
Mt. Vernon—Alfred B. Nesbit, F.
A. Hester

Paoli—Ezra L. Kemp

Petersburg—Thos. J. Ryan

Princeton—Giles C. Smith

Rockport—Geo. W. Walker, Geo. B.
Jocelyn

Rome—Jno. W. Julian, Jas. Ingle

Vincennes District

Henry S. Talbott, P. E.

Bowling Green—Jesse C. Harbin
Carlisle—Courtland C. Holliday,

....., supply
New Lebanon—Jas. B. Hamilton
Point Commerce—Anthony Robin-
son

Prairieton—John Talbott

Putnamville—Eli C. Jones

Scotland—Jacob Myers

Spencer—Stephen Ravenscroft

Vincennes—Geo. W. Ames

Washington—James R. Williams

Indianapolis District

L. W. Berry, P. E.

Burlington—Landy Haven, Jas.
Webb

Columbus—Elijah Whitten

Edinburg—John L. Kelly

Franklin—John V. R. Miller

Indianapolis—West, W. W. Hibben

Milford—John Kisling
Pleasant View—Jacob Miller
Rushville—James Havens
Shelbyville—Chas. B. Davidson,
 Samuel P. Crawford
Ind. Asbury University, M. Simpson,
 Pres.
 Isaac Owen, Agent
 Wm. C. Smith, Agent

Bloomington District

 Wm. V. Daniel, P. E.
Bedford—Samuel Reed
Bloomington—Cyrus Nutt
Brownstown—Daniel McIntyre
Leesville—Isaac Crawford
Livonia—Elam Genung
Martinsville—Wesley Dorsey
Monrovia—F. F. Sheldon
Mooresville—L. M. Reeves
Nashville—Zelotes S. Clifford
Orleans—Lealdes Forbes
Springville—T. H. Rucker
Geo. W. Bowers, trans. to N. Ind.
 Conf.
D. DeMotte, trans. to N. Ind. Conf.
J. B. DeMotte, trans to N. Ind.
 Conf.
T. H. Sinex, trans. to N. Ind. Conf.
Conrad Muth, trans. to Ohio Conf.
Michael Mulfinger, trans. to Ohio
 Conf.
Henry Koenecke, trans. to Ohio
 Conf.
John Swahlen, trans. to Ohio Conf.
Geo. A. Bruenig, trans. to Ohio
 Conf.

1845

Brookville District

 Allen Wiley, P. E.
Brookville—Jos. Tarkington,
 Greenly H. McLaughlin
Brownsville—Benj. T. Griffith, John
 Wallace
Connersville—Richard S. Robinson,
 Thomas C. Crawford
Fairfield—Jacob Bruner
Laurel—John W. Sullivan
Lawrenceburg—Augustus Eddy
Liberty—Hayden Hays, O. H. P.
 Ash
Manchester—G. C. Beeks, M. Miller
Milan—John S. Winchester, Court-
 land C. Holliday
Wilmington—George Havens,
 Washington Malick

Madison District

 John Miller, P. E.
Canaan—Hosier J. Durbin
Hartford—L. Hurlburt
Lexington—Wm. Meginnis, Jas. E.
 Tiffany
Madison—Third St., Jno. Kiger;
 Wesley & Walnut, W. W. Hibben
Moorefield—B. F. Crary
Paris—J. W. Mellender
Patriot—E. Rutledge
Rising Sun—T. M. Eddy
Vernon Mission—Isaac Crawford
Versailles—Jacob Whiteman
Vevay—Amos Bussey
 , supply

New Albany District

 E. R. Ames, P. E.
Elizabeth—John W. Dole
Charlestown—Enoch G. Wood
Corydon—Silas Rawson
Fredericksburg—Elam Genung
Greenville—Wm. W. Snyder
New Albany—Centenary, Jas.
 Crawford; Wesley, Fernandes C.
 Holliday
New Philadelphia—F. H. Carey,
 James Mitchell
New Washington—Elisha W. Cad-
 well
Utica—James Hill
Jeffersonville—James Jones
Salem—Cyrus Nutt

Bloomington District

 Anthony Roninson, P. E.
Bedford—T. H. Rucker
Bloomington—Wm. Morrow
Bellville—Henry S. Dane
Lavonia—Ezra L. Kemp,

Leesville—C. B. Jones, Wm. C.
 Hensley
Martinsville—Z. S. Clifford, Jno.
 W. Powell
Mooresville—L. M. Reeves
Nashville—Philip J. Beswick
Orleans—Samuel Hicks
Springville—Francis F. Sheldon
Brownstown—Daniel McIntyre

Evansville District

 John Kearns, P. E.
Boonville—Wm. M. Fraley,

supply
Cynthiana—Thomas J. Ryan
Evansville—W. M. Dailey
Jasper—John Kisling

Leavenworth—Thos. Ray, Wm. Butt
Mt. Vernon—Asbury Wilkinson
New Harmony—Francis A. Hester
Paoli—George W. Ames
Petersburg—Alfred B. Nesbit
Princeton—Giles C. Smith
Rockport—G. W. Walker
Rome—John W. Julian

Vincennes District

Henry S. Talbott, P. E.

Bowling Green—Asa Beck
Carlisle—James R. Williams
Gosport—Jacob Miller
New Lebanon—Lealdes Forbes
Point Commerce—John Talbott
Prairieton—Eli C. Jones
Putnamville—Eli W. Burrows
Scotland—N. Shumate
Spencer—Stephen Ravenscroft
Vincennes—Allen Sears
Washington—Elijah D. Long
Wilson Creek—supply,

Indianapolis District

Lucien W. Berry, P. E.

Burlington—J. V. R. Miller
Columbus—Elijah Whitten
Edinburg—Landy Havens
Franklin—Erastus Lathrop
Greensburg—James Havens
Indianapolis—Central, Wm. V. Daniel; Western, Wesley Dorsey
Milford—Jno. L. Kelly, Jas. Webb
Milroy—Williamson Terrell,
supply
Pleasant View—Samuel P. Crawford
Rushville—Chas. B. Davidson
Shelbyville—Seth Smith, James Corwine
Ind. Asbury University—M. Simpson, Pres.
William C. Smith, Agent
Isaac Owen, Agent

Samuel Reed, trans. to N. Ind. Conf.
Milton Mahin, trans. to N. Ind.
Conf.

1846

Brookville District

L. W. Berry, P. E.

Abington—Thos. Williams
Brookville—Jos. Tarkington, Thos. C. Crawford
Brownsville—John W. Sullivan
Fayetteville—John Wallis

Fairfield—R. S. Robinson
Connersville—Wm. Farrell, E. H. Sabin
Laurel—James Havens
Liberty—Jacob Myers, Jas. Mitchell
Milroy—Hayden Hays, J. S. Winchester

Lawrenceburg District

Enoch G. Wood, P. E.

Elizabethtown—Jacob Bruner
Hartford—Emmons Rutledge
Lawrenceburg—Augustus Eddy
Milan—Jacob Whiteman
Manchester—Lewis Hurlburt
Patriot—James Jones
Rising Sun—Hosier J. Durbin
Versailles—B. T. Griffith
Vevay—Thos. M. Eddy, J. E. Tiffany
Wilmington—Miltiades Miller,
....., supply

Madison District

John Miller, P. E.

Brownstown—L. M. Reeves
Canaan—Jas. Crawford, J. W. Jackson
Columbus—Amos Bussey
Lexington—Wm. Meginnis, C. C. Holliday
Madison—Wesley Chapel and Walnut St., W. C. Smith
Moorefield—Francis H. Carey
Madison—Third St., Washington Malick
New Washington—S. P. Crawford
Paris—John W. Mellender
Vienna Mission—B. F. Crary
Vernon Mission—Isaac Crawford
Agt. Ind. Asbury, W. M. Daily

New Albany District

John Kearns, P. E.

Corydon—Silas Rawson, W. Coldren
Charlestown—John A. Brouse
Elizabeth—E. W. Cadwell, T. Beharrell
Fredericksburg—Ezra L. Kemp
Greenville—Wm. W. Snyder, Chas. H. Kelly
Jeffersonville—Walter Prescott
New Albany—Wesley Chapel, F. C. Holliday
New Albany — Centenary Chapel, Allen Wiley

New Philadelphia—Geo. Havens

Salem—James Hill

Utica—Elijah Whitten

Evansville District

John Kiger, P. E.

Evansville—G. C. Beeks

Cynthiana—Lealdes Forbes

Jasper mission—Thos. Ray

Leavenworth mission—Wm. Butt

Mt. Vernon—T. J. Ryan

New Harmony—Francis A. Hester

Petersburg—John W. Julian

Princeton—Isaac McElroy, N. F.

Tower

Boonville—Giles C. Smith, A. Wilkerson

Lynnville mission—James H. Noble

Rockport—Wm. M. Fraley

Rome—G. W. Walker

Vincennes District

Henry S. Talbott, P. E.

Bowling Green—Elijah W. Burris

Carlisle—Elijah D. Long

Gosport—Asa Beck

Putnamville—John Talbott

Point Commerce—Stephen Ravenscroft

Prairieton—Eli C. Jones, D. Williamson

New Lebanon—Jas. R. Williams, Wm. Stephenson

Scotland mission—E. Oldham

Spencer—Allen Sears

Vincennes—G. H. McLaughlin

Washington—Jacob Miller, N. Shumate

Wilson Creek mission—Alfred B. Nesbit

Indianapolis District

Edward R. Ames, P. E.

Burlington—Erastus Lathrop

Edinburg—P. I. Beswick

Greensburg—Chas. B. Davidson

Franklin—Landy Havens

Indianapolis—Central Charge, Wm. V. Daniel

Indianapolis—Western Charge, Wesley Dorsey

Milford—John L. Kelly

Pleasant View mission—James Corwine

Rushville—Thos. H. Rucker

Shelbyville—Seth Smith, A. H. Shaffer

M. Simpson, Pres. Ind. Asbury University

Bloomington District

Anthony Robinson

Bellville—H. S. Dane

Bloomington—Wm. Morrow

Leesville—F. F. Sheldon

Livonia—John W. Dole

Martinsville—W.C. Hensley, Sampson Tincher

Mooresville—Z. S. Clifford

Nashville—John W. Powell

Orleans—Samuel Hicks

Paoli—George W. Ames

Redford—J. V. R. Miller

Springville—Daniel McIntyre

White Creek mission—C. B. Jones

Isaac Owen, Agt. Ind. Asbury U., Cyrus Utt, trans. to N. Ind., Prof. Ind. Asbury U. O. H. P.

Ash, transferred to N. Ind.; W. W. Hibben, trans. to Church, South; John Kester, transferred to Ohio Conf.

1847

Brookville District

L. W. Berry, P. E.

Brookville—Williamson Terrell, Jacob Whiteman

Fairfield—Jacob Myers

Liberty—John S. Winchester, & .

Brownsville—Hayden Hays, J. W. Jackson

Connersville—Wm. W. Snyder, Bartlett Y. Coffin

Rushville—Elias H. Sabin

Milroy—Wm. Meginnis, N. F. Tower

Greensburg—J. W. Sullivan

Clarksburg—Levi Johnson

Laurel—James Havens, Solomon Carpenter

Madison District

John Miller, P. E.

Madison—Wesley & Walnut, W. C. Smith; Third St., John S. Bayless

Canaan—Isaac Crawford

Moorefield—Francis H. Carey

Vernon Mission—William S. Tiffany

Paris—Amos Bussey

Lexington—George W. Ames, Charles H. Kelly

New Washington—Samuel P. Crawford

Vienna Mission—John W. Mellen- der

- Columbus—Constant B. Jones
 Milford—Seth Smith
 Wm. M. Daily, Agt. Ind. Asbury U.
Evansville District
 John Kiger, P. E.
 Evansville—William V. Daniels
 Mt. Vernon station—Richard S.
 Robinson—Circuit, Supply, . . .
 New Harmony—John W. Julian
 Cynthiana—William Hensley,
 Henry O. Chapman
 Princeton—F. A. Hester, C. C. Hol-
 liday
 Boonville—Thomas H. Ryan, Pierce
 B. Pennel
 Lynnville Mission—James H. Noble
 Rockport—William M. Fraley
 Rome mission—Thomas Wallace
 Jasper mission—George W. Walker
 Petersburg—Asbury Wilkinson

Vincennes District
 Joseph Tarkington
 Vincennes—Thomas C. Crawford
 White River mission—J. B. Hamil-
 ton
 Washington—Samuel Hicks
 Carlisle—Elisha W. Burrus
 New Lebanon—Jos. R. Williams,
 David Williamson
 Prairieton—Elijah D. Long
 Scotland mission—Alfred B. Nes-
 bit
 Point Commerce—Jacob Miller
 Bowling Green—Stephen Ravens-
 croft
 Spencer—H. S. Talbott, N. Shumate
 Putnamville—John Talbott

Lawrenceburg District
 Enoch G. Wood, P. E.
 Lawrenceburg—Charles B. David-
 son
 Elizabethtown—Jacob Bruner
 Manchester—Benjamin T. Griffith
 Wilmington—Emmons Rutledge,
 James E. Tiffany
 Milan—supply,
 Versailles Mission—John Wallace
 Hartford—Miltiades Miller
 Rising Sun—Hosier J. Durbin
 Patriot—James Jones
 Vevay—Thomas M. Eddy, Joseph
 K. McCrea

New Albany District
 John Kearns, P. E.
 New Albany—Wesley, James Hill;
 Centenary, Thomas H. Rucker
- Jeffersonville—Walter Prescott
 Utica—Lewis Hurlburt
 Charlestown—John A. Brouse
 New Philadelphia—Ezra L. Kemp
 Salem—Elijah Whitten
 Greenville—Silas Rawson, James
 B. Lathrop
 Fredericksburg—George Havens
 Corydon—Giles C. Smith
 Elizabeth—Elisha W. Cadwell, W.
 Coldren
- Indianapolis District**
 Edward R. Ames, P. E.
- Indianapolis — Central, Fernandes
 C. Holliday; West & South, Eras-
 tus Lathrop
 Burlington—Erastus Lathrop
 Edinburg—Philip I. Beswick
 Shelbyville—James Crawford
 Franklin—James Mitchell
 Sugar Creek—Ami H. Shafer
 Palestine Mission—Lealdes Forbes
 Mooresville—Zelotes S. Clifford
 Belleville—William Morrow
 G. H. McLaughlin, Agt., Ind. As-
 bury U.
- Bloomington District**
 Anthony Robinson, P. E.
- Bloomington—Isaac McElroy, Wil-
 liam Stevenson
 Bedford—Eli C. Jones, Basil R.
 Prather
 Orleans—John W. Powell
 Paoli—Daniel McIntyre
 Livonia—Thomas Ray
 White Creek mission—Jacob R.
 O'Dell
 Leesville—Sampson Tincher, C.
 Curran
 Morgantown—Landy Havens
 Martinsville—Henry S. Dane
 Brownstown—B. F. Crary
 Leavenworth mission—John W.
 Doyle
 Isaac Owen, Agt. Ind. Asbury U.

1848

Indianapolis District
 E. R. Ames, P. E.

- Belleville—Alfred B. Nesbit
 Columbus—John W. Sullivan
 Edinburg—J. V. R. Miller
 Franklin—Wm. C. Hensley
 Indianapolis—Central, F. C. Holli-
 day; Western, Wm. Morrow;
 Southern, Ami H. Shafer

Mooresville—Thomas G. Beharrel	New Albany District
Shelbyville—James Crawford	John Kearns, P. E.
Sugar Creek—James Corwine	Charlestown—Miltiades Miller
	Corydon—George Havens
Greensburg District	Fredericksburg—Asbury Wilkinson
Jas. Havens, P. E.	Greenville—Silas Rawson
Burlington—Jacob Miller	Jeffersonville—T. M. Eddy
Clarksburg—Jacob Whiteman	Lanesville—Geo. Gonzales, J. J.
Greensburg—Elias H. Sabin	Stallard
Milford—Constant B. Jones	New Albany—Centenary, T. H.
Milroy—Wm. Meginnins ,	Rucker; Wesley, James Hill
supply	New Philadelphia—Ezra L. Kemp
Palestine—Charles Mapes	Portland—Supply,
Rushville—Greenly H. McLaughlin	Salem—Giles C. Smith
	Utica—John A. Brouse
Connersville District	Evansville District
L. W. Berry, P. E.	John Kiger, P. E.
Brookville—Williamson Terrell	Boonville—Thomas J. Ryan
Connersville—East, Hosier J. Dur-	Cynthiana—C. C. Holliday, M. A.
bin, Francis S. Potts; West, John	Hester
S. Winchester, Chas. H. Kelly	Evansville—Thos A. Goodwin
Fairfield—Emmons Rutledge	Lynnnville—Henry O. Chapman
Laurel—Hayden Hays	Mt. Vernon—W. V. Daniel
Liberty—Wm. W. Snyder, Julius C.	Newburg—Richard S. Robinson
King	New Harmony—J. W. Julian
Mt. Carmel—Levi Johnson	No. Creek—Nathaniel F. Tower
Milton—Jacob Myers, ,	Princeton—Francis A. Hester, J. P.
supply	Linderman
Lawrenceburg District	Rockport—James H. Noble
E. G. Wood, P. E.	Vincennes District
Elizabethtown—James Jones	Elijah Whitten, P. E.
Hartford—Robert P. Sheldon	Carlisle—Zelotes S. Clifford
Lawrenceburg—Chas. B. Davidson	Jasper—George W. Walker
Manchester—Benj. T. Griffith	Leavenworth—Samuel Weeks
Milan—John W. Dole	Petersburg—Elisha W. Cadwell
Patriot—Samuel P. Crawford	Rome—Francis H. Carey
Rising Sun—William C. Smith	Scotland—Supply,
Versailles—John Wallace	Vincennes—James B. Lathrop
Vevay—Jno. Miller, B. Y. Coffin	Washington—Thomas Ray
Wilmington—Jacob Bruner, Jos. K.	White River mission—David Wil-
McCrea	liamson
Madison District	Putnamville District
W. M. Daily, P. E.	Jos. Tarkington, P. E.
Canaan—Isaac Crawford	Bowling Green mission—supply,
Lexington—H. S. Talbott, Chas.	Lockport—Supply,
Curran	Martinsville—John Talbott
Madison—Eastern, Jno. S. Bayless;	New Lebanon—Elijah W. Burruss
North, Jas. E. Tiffany; Walnut	Point Commerce—N. Shumate
St., Supply,	Prairieton—Elijah D. Long
Western, Walter Prescott	Putnamville—Lealdes Forbes
Moorefield—Louis Hurlburt	Spencer—Jas. R. Williams, Othniel
New Washington—J. W. Mellender	Bruner
Vernon—Seth Smith	Bloomington District
Vienna—B. R. Prather	Anthony Robinson, P. E.
Paris—Amos Bussey	Bedford—B. F. Crary
	Bloomfield—Henry S. Dane

Bloomington—Isaac McElroy
Leesville—James B. Hamilton
Livonia—William Butt
Morgantown—Jacob R. Odell
Orleans—Landy Havens
Paoli—Daniel McIntyre
White Creek mission—John W.
 Powell
Brownstown—Sampson Tincher
M. Simpson, Editor Western Chr.
 Advocate
James Mitchell, Agent Am. Colonization Scy.
William M. Fraley, Agent Agricultural Professorship Ind. Asbury University
Isaac Owen, Agent Ind. Asbury University
George W. Ames, Agent Ind. Asbury University
T. C. Crawford, transferred to Iowa Conference
Philip J. Beswick, transferred to N. W. Indiana Conference
Eli C. Jones, transferred to Wisconsin Conference

1849

Indianapolis District

E. R. Ames, P. E.

Columbus—John W. Sullivan
Edinburg—Hayden Hays, B. Y.
 Coffin
Franklin—Ami H. Shafer
Indianapolis—Central, J. S. Bayless; Southern, Elijah D. Long; Western, William Morrow
Mooresville—Rufus L. Blowers
Shelbyville—John S. Winchester
Sugar Creek—Constant B. Jones, M. Simpson, Editor Western C. A.; Lucien W. Berry, Pres I. A. U.; George W. Ames, Agent I. A. U.

Greensburg District

Jas. Havens, P. E.

Burlington—Wm. M'Ginnis
Clarksburg—J. K. McCrea
Greensburg—J. V. R. Miller
Mechanicsburg mission—W. S. Carter
Milford—Jacob Miller
Milroy—Jacob Whiteman
Palestine—J. W. T. McMullen
Rushville—B. F. Crary
St. Omar—R. P. Shelden
Jno. L. Eayres, Agent Princeton Female Seminary

Connersville District
 E. G. Wood, P. E.
Brookville—Elias H. Sabin
Connersville—East and Brownsville, James Hill and B. F. Rawlins; West, Alfred B. Nesbit, J. C. King
Fairfield—Emmons Rutledge
Laurel—James Crawford
Liberty—Wm. W. Snyder,
Milton—Thos. G. Beharrel, F. S. Potts
Mt. Carmel—Lewis Hurlburt

Lawrenceburg District

Jno. A. Brouse

Aurora—John Miller
Elizabethtown—Francis H. Carey
Hartford—John W. Dole
Lawrenceburg—Thos. H. Rucker
Manchester—William M. Fraley
Milan—David Beale
Mt. Sterling—Geo. Havens, Othniel Bruner
Patriot—Asbury Wilkinson
Rising Sun—Calvin W. Ruter
Versailles—Basil R. Prather
Vevay—Samuel P. Crawford
Wilmington—Seth Smith

Bloomington District

W. M. Daily, P. E.

Bedford—George W. Walker
Bloomington—Giles C. Smith
Brownstown—Thomas Ray
Heltonville—Supply,
Leesville—Wm. H. Jackson
Livonia—Jno. Talbott, Winthrop Young
Morgantown—Sampson Tincher
Orleans—Landy Havens
White Creek—Geo. K. Hester

Madison District

Miltiades Miller, P. E.

Canaan—John Wallace
Hanover—H. S. Talbott
Lexington—Amos Bussey,
supply
Madison—St. Johns, Thos. H. Lynch; Third St., Jacob Bruner; Walnut St., Supply,; Wesley, Charles B. Davidson
Moorefield—Leadles Forbes
New Washington—J. W. Mellender
North Madison—Washington Malick

Paris—Daniel N. Holmes, Aaron Long	Washington—J. W. Julian
Vernon—James Jones	White River mission—Henry M. Boyer
Vienna—Jas. S. Barns	
Hosier J. Durbin, Agt. Am. Bible Scy.	
	Putnamville District
	Jos. Tarkington, P. E.
New Albany District	
John Kearns, P. E.	
Charlestown—Anthony Robinson	Bellville—Josiah Y. McKee, David Williamson
Corydon—Ezra L. Kemp, Francis W. White	Bowling Green—Andrew J. Thickston
Fredericksburg—W. H. Cornelius	Brazil mission—supply,
Greenville—Levi Johnson	Clay County mission—supply,
Jeffersonville—T. M. Eddy	Green County mission—William Butt
Lanesville—Silas Rawson, supply	Martinsville—Joseph Oglesby
Louisville—McKendree, Francis Asbury Hester	New Lebanon—E. W. Burrus, supply
New Albany—Cent'y, Williamson Terrell; Wesley, William C. Smith	Point Commerce—J. B. Lathrop
New Philadelphia—Isaac Crawford	Prairieton—William C. Hensley, Jesse Williams
Portland—James B. Hamilton	Putnamville—William Long
Salem—Richard S. Robinson	Spencer—James R. Williams, William Brattor.
Utica—Jacob Myers	Isaac Owen, transferred to Oregon & California Mission Conf.
Jas. Mitchell, Agt. Am. Colonization Scy.	F. C. Holliday, transferred to Missouri Conf., Ebenezer, St. Louis
Greenbury C. Beeks, Agt. N. A. Fem. Seminary	M. A. Hester, transferred to Missouri Conf., St. Louis City mission
	Charles H. Kelley, transferred to Missouri Conf., St. Joseph
	1850
	Indianapolis District
	C. W. Ruter, P. E.
Boonville—James P. Linderman	Columbus—John Miller
Cynthiana—D. L. Myers, S. A. Lewis	Edinburg—Hayden Hays
Evansville—Thos. A. Goodwin	Franklin—J. B. Lathrop
Gentryville—T. J. Ryan	Greenwood—Jno. S. Winchester
Green River—Nathaniel F. Tower	Indianapolis—Centre, B. F. Crary; Southern, George Havens; Western, Elijah D. Long
Lynnville—H. O. Chapman	Mt. Auburn—Landy Havens
Mt. Vernon—Wm. V. Daniel	Sugar Creek—Jesse Brockway
Newburg—Courtland C. Holliday	St. Louis—G. B. Taylor
New Harmony—Daniel McIntyre	M. Simpson, Editor W. C. A.
No. Creek—Elisha W. Cadwell	L. W. Berry, Pres. I. A. U.
Princeton—N. Shumate, supply	G. W. Ames, Agent I. A. U.
Rockport—J. H. Noble	Thomas H. Lynch, Indpls. Fem. College
	Greensburg District
	Jas. Havens, P. E.
Vincennes District	
Elijah Whitten, P. E.	
Anderson mission—Supply,	Burlington—William M'Ginnis
Carlisle—Zelotes S. Clifford	Clarksburg—J. V. R. Miller
Jasper mission—Supply,	Greensburg sta.—James Crawford
Leavenworth—Samuel Weeks	Milford—L. Dale, M. A. Heath
Mt. Pleasant—Charles Curran	Milroy—Jacob Whiteman
Petersburg—J. J. Stallard	Palestine—supply,
Paoli—James McCaw	
Rome—John W. Powell	
Scotland—Thomas Whitted	
Vincennes—George Gonzales	

Rushville—F. A. Hester
Shelbyville—John W. Sullivan
St. Omar—John W. T. McMullen

Connersville District

E. G. Wood, P. E.

Brookville—Elias H. Sabin
Brownsville—Lewis Hurlburt
Connersville—East & West Union,
Thos. G. Beharrel; West, James
McCaw
Fairfield—William W. Snyder
Laurel—Alfred B. Nesbit
Liberty—Seth Smith, Aaron Long
Milton—S. B. Falkenburg, J. M.
Geer
Mt. Carmel—Matthew Mitchell
Napoleon—T. S. Brooks

Lawrenceburg District

Jno. A. Brouse, P. E.

Aurora—Samuel P. Crawford
Hartford—B. F. Rawlins
Elizabethtown—supply,
Lawrenceburg—T. H. Rucker
Logan—Harmon Richinson
Manchester—J. B. Sparkes
Milan—David Beale
Mt. Sterling—James Taylor
Patriot—Basil R. Prather
Rising Sun—William M. Fraley
Wilmington—Asbury Wilkinson,
William M. Hester

Madison District

Miltiades Miller, P. E.

Canaan—J. W. Cole
Madison—Third St., T. M. Eddy;
St. John, F. C. Holliday; Walnut
St., Supply,
Wesley, Charles B. Davidson
Moorefield—John Wallace
North Madison—James Jones
Paris—D. N. Holmes, Othniel Bru-
ner
Versailles—Francis H. Carey
Vevay—J. W. Locke
Hosier J. Durbin, Agt. Am. Bible
Scy.
Vernon—Thomas Ray

Jeffersonville District

E. R. Ames, P. E.

Charlestown—Anthony Robinson
Hanover—Lealdes Forbes
Jeffersonville—James Hill
Lexington—J. W. Mellender
New Philadelphia—James Barnes
New Washington—H. S. Talbott

Port Fulton & Louisville—F. W.
White
Utica—Jacob Bruner
Vienna ,supply,

New Albany District

John Kiger, P. E.

Corydon—Jacob Myers
Fredericksburg—G. M. Wilber
Greenville—Levi Johnson
Lanesville—T. J. Ryan
New Albany—Centenary, William-
son Terrell; Wesley, Hiram Gil-
more; West & City mission,
James Mitchell; Circuit, T. B.
Bratton
Portland—J. B. Hamilton
Salem—Ezra L. Kemp
John Kearns, Agt. I. Asbury Fem.
College

Paoli District

William C. Smith P. E.

Anderson mission—supply,
Cannelton—J. J. Stallard
Jasper—supply,
Leavenworth—Jno. W. Powell
Livonia—John Talbott
Gentryville—T. S. Davis
Mt. Pleasant—W. Young
Orleans—George W. Walker
Paoli—Wm. V. Daniels
Rome—J. D. Charles

Evansville District

Elijah Whitten, P. E.

Boonville—Elisha W. Cadwell
Cynthiana—Nathaniel F. Tower,
H. M. Boyer
Evansville—J. H. Noble
Evansville city mission—Daniel
Cloud
Green River—Ajax H. Triplett
Lynnville—D. L. Myers
Mt. Vernon—Daniel McIntyre
Newburg—Samuel Weeks
New Harmony—J. P. Linderman
No. Creek—H. O. Chapman
Princeton—N. Shumate, S. A.
Lewis
Rockport—Thos. A. Goodwin

Vincennes District

Richard S. Robinson, P. E.

Carlisle—A. W. Stryker
Clay Co. mission—supply,
Green Co. mission—E. E. Rose
Linton—J. C. King
New Lebanon—Zelotes S. Clifford

Petersburg—supply,
Scotland—A. J. Thickston
Sullivan—supply,
Vincennes—Courtland C. Holliday
Washington—J. W. Julian
White River mission—supply,

Putnamville District

Jos. Tarkington, P. E.
Bellville—E. W. Burrus, W. F.
Mason
Bowling Green—John Pinkston
Brazil—Elias Gaskins
Gosport—J. Y. McKee
Lockport—David Williamson
Martinsville—Jesse Williams
Mooresville—Eli Fleming
Point Commerce—George Gonzale
Prairieton—James R. Williams
Putnamville—William Butt
Spencer—William Long

Bloomington District

W. M. Daily, P. E.
Azalia—Charles Curran
Bedford—B. Y. Coffin
Bloomington—Giles C. Smith
Brownstown—Amos Bussey
Ellettsville—Rufus L. Blowers
Heltonville—W. H. Cornelius
Leesville—W. S. Carter
Morgantown—W. H. Jackson
Springville—Sampson Tincher
White Creek—F. S. Potts

1851

Indianapolis District

Jas. Havens, P. E.
Columbus—Elias H. Sabin
Edinburg—Francis A. Hester
Franklin—Elijah D. Long
Greenwood—Jacob Whiteman
Indianapolis — Center, Giles C.
Smith, Thos. S. Lynch; City mis-
sion, David Crawford; Western,
Josiah Y. McKee
Mt. Auburn—Jesse Brockway
St. Louis—Daniel N. Holmes
Southport—Jno. W. T. McMullen
Sugar Creek—Harmon Richardson,
T. H. Lynch, also Prof. Ind.
Fem. Col., Geo. W. Ames, Agt.
I. A. U.

Greensburg District

Jos. Tarkington, P. E.
Burlington—supply,
Clarksburg—J. V. R. Miller
Greensburg—James Crawford

Milford—Landy Havens
Milroy—Jno. S. Winchester,
supply
Palestine—John Wallace
Rushville—Geo. B. Taylor
St. Omar—William Long
Shelbyville—Jno. W. Sullivan

Connersville District

E. G. Wood, P. E.
Brookville—Wm. M. Fraley
Columbia—Thomas Williams
Connersville—East, J. B. Lathrop;
West, Francis W. White
Fairfield—Seth Smith
Laurel—T. H. Rucker
Liberty—Somers B. Falkenburg,
Henry M. Boyer
Milton—Lewis Hurlburt, Robert H.
Beswick
Mt. Carmel—Jno. C. Robbins, Win-
thorp Young
Napoleon—John W. Dole
West Union—James McCaw
Agent Indiana High School, W.
W. Snyder

Lawrenceburg District

Jno. A. Brouse, P. E.
Aurora—Samuel P. Crawford
Elizabethtown—B. F. Rawlins
Hartford—Thomas C. Crawford,
....., supply
Lawrenceburg—F. C. Holliday
Logan—supply,
Manchester—Thos. G. Beharrel
Milan—James Taylor
Moores Hill—Asbury Wilkinson
Mt. Sterling—David Beale, David
Williamson
Patriot—Thomas Ray
Rising Sun—Alfred B. Nesbit
Wilmington—Jeremiah B. Sparks,
John G. Chafee
M. Simpson, Ed. W. C. A.

Madison District

C. W. Ruter, P. E.
Canaan—Matthew Mitchell
Madison—St. John's, Bartlett Y.
Coffin; Third St., T. M. Eddy;
Wesley & Walnut, Williamson
Terrel
Moorefield—Othniel Bruner
North Madison—Lewis Dale
Paris—E. W. Burrus, Wm. Sheets
Vernon—Basil R. Prather
Versailles—James S. Barnes
Vevay—John W. Locke

Jeffersonville District

E. R. Ames, P. E.

Charlestown—Amos Bussey

Hanover—John Miller

Jeffersonville & Port Fulton—

James Hill, F. S. Potts

Lexington—J. W. Mellender, Elias Gaskins

New Philadelphia—Lealdes Forbes

New Washington—Eli Fleming

Utica—Anthony Robinson

Vienna—supply,

Jas. Mitchell, Agt. Ind. Col. Scy.

New Albany District

John Kiger, P. E.

Corydon—Levi Johnson

Fredericksburg—Silas Rawson

Greenville—Thomas B. Bratton

Lanesville—Jno. Talbott, Wm. L. Shrodes

New Albany Ct.—Wm. M. Hester

New Albany—Centenary, Chas. B. Davidson; Roberts, John Kearns; Wesley, Hiram Gilmore

Portland—supply,

Salem—J. P. Linderman

T. H. Sinex, Prof. Ind. Asbury Fem. College

Ezra L. Kemp, Agt. Ind. Asbury Fem. College

Paoli District

William C. Smith, P. E.

Anderson mission—George M. Wilber

Cannelton—J. J. Stallard, Jno. W. Jackson

French Lick—John W. Powell

Gentryville—Thos. S. Davis

Leavenworth—Charles Curran

Livonia—Thos. J. Ryan

Mt. Pleasant—supply,

Orleans—James B. Hamilton

Paoli—Wm. V. Daniel

Rome—Aaron Long

Evansville District

Elijah Whitten, P. E.

Blue Grass—supply,

Boonville—Daniel Cloud

Butler mission—Nathaniel F. Tower

Evansville—James H. Noble

Evansville city mission—John M. Green

Green River—supply,

Henderson—supply,

Mt. Vernon—Nathan Shumate

Mt. Vernon Ct.—Andrew J. Thickston

Newburg—James D. Charles

New Harmony—Jacob Myers

No. Creek—Ajax H. Trippett

Lynnville—Elijah Lilliston

Owensville—H. O. Chapman

Poseyville—Samuel Weeks

Princeton—Daniel McIntyre

Rockport—James F. McCann

T. A. Goodwin, Agt. I. A. U.

Vincennes District

Richard S. Robinson

Bloomfield—Elisha W. Cadwell

Carlisle—John W. Julian

Linton—Morris W. Benton

New Lebanon—Alvin W. Stryker

Petersburg—Courtland C. Holliday

Point Commerce—W. F. Mason

Raglesville—Supply,

Sullivan—E. E. Rose

Vincennes—Rufus L. Blowers

Washington—G. W. Walker

White River mission—supply, . . .

Francis H. Carey, trans. to Iowa,
Bloomfield Ct., Iowa

Hayden Hays, trans. to N. Ind.
Conf., Greencastle — Second
Charge

Lucien W. Berry, Pres. I. A. U.

Putnamville District

Wm. M'Ginnis, P. E.

Bowling Green—Peter F. Thornburg

Brazil—Asa Beck

Bellville—H. S. Talbott,
Supply

Gosport—William Butt

Lockport—Alexander Knoy

Martinsville—Thos. S. Brooks

Mooresville—George Havens

Prairieton—James R. Williams

Putnamville—Joseph Wharton

Spencer—Jesse Williams

Bloomington District

W. M. Daily, P. E.

Bedford—Sampson Tincher

Bloomington—B. F. Crary

Brownstown—Elbridge G. Tucker

Azalia mission—William Maupin

Ellettsville—J. C. King

Heltonville—Wm. S. Carter

Jonesville—Stephen B. Sutton

Leesville—W. H. Cornelius

Morgantown—Zelotes S. Clifford

Springville—William H. Jackson

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